



THE
PREFACE
TO THE
READER.



THE Things that in this Book are treated of, concern eternally every Soul under Heaven; and it was because I saw so many careless of these Things, and so many utterly denying, and blaspheming the Work, and Gift of the Holy Ghost, that I wrote what the Lord Jesus had shewn to me; and because I would not speak of my self, I have gathered from the Scriptures, the Testimony of the former Saints, that Men might believe. I know no Argument, nor Reason, nor even the Word itself will prevail with any, so as to make them believe, unless the Lord the Spirit speak to the unclosing the blind Eyes of the Heart. If any therefore by Providence should take this Book into their Hands, this only would I ask of them, weigh not the Language nor Skill, in

which it is wrote, for I own I am a Child, and Unlearned; but let your Soul go in before God in Prayer, and read impartially what I have said, and judge by the Scriptures whether these Things are so. Whatever I have taken from the Old, and New Testaments, or from the Fathers, Martyrs, and from the Doctrines and Prayers of the Church, (as far as I know) I have done faithfully: Neither am I conscious of having wrested any one Place to serve the End for which I have used it. I have simply shewn how beautifully the Holy Scriptures harmonize in the Promise of the Gift of the Holy Ghost, and how every one who believeth not the same is left inexcusable; being compassed about with so great a Cloud of Witnesses. I shall here add no more, but pray that dear Lamb of God, who enabled me to write, would enable you to understand, that you may be converted, and be healed, and together with the Sons of God give Glory to the Father, and the Son, thro' the Holy Ghost, in a blessed Eternity. This is indeed the Prayer of the Man whose Eyes the Lord hath opened, to be a Witness of his Grace.

23 OC 62

Written at Kingswood,
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JOHN CENNICK.



A
TREATISE
OF THE
HOLY GHOST.



THE Spirit speaketh expressly that in the latter Days some shall depart from the Faith, 1 Tim. iv. 1. And now is that Scripture fulfilled. In every Place, and in every People, and especially in that Church which was lately Princess of the Provinces, how well may it be said, How art thou fallen? The most true, and holy Doctrines of the Gift, and Office of the Spirit of God, are altogether rejected of some, and others who seem a little more obedient to the Word, allow the Prophets, and Apostles indeed had the Spirit: But since the first planting of the Gospel (say they) we have no Need of it, neither ought to expect it. Would to God they did know their Need of it, they would not rest till they had receiv'd it! Besides these, there are some People in the World who say so much against looking to be inspired with the Holy Ghost, that they condemn such who do look for it as pre-

sumptuous Men, and mad, and Enthusiasts! Among these may be justly reckon'd nine out of ten of those who call themselves Christians; as well among Dissenters, as in the establish'd Church. *O may the Lord Jesus direct me that I may speak so to every one, as that all may have their Mouths stopped, and they be forced to own, these Things are so.*

To all them who are call'd by the Name of Christ, and say they believe the Scriptures true, I speak first; and shew how the Prophets, and Apostles, and Primitive Fathers, and Christians had the Spirit of God, and by the same Spirit wrote the Things which we most surely believe.

St. Peter saith, *The Prophecy came not in old Time by the Will of Man: But holy Men of God spake as they were moved by the Holy Ghost,* 2 Pet. i. 21. Also the same Apostle, in his first Epistle, speaking of the Prophets, saith, *Unto whom it was revealed, that not unto themselves, but unto us they did minister the Things which are now reported to you by them that have preached the Gospel unto you.* So also wrote St. Paul, *By Revelation he made known unto me the Mystery, as I wrote before in few Words,* Ephes. iii. 3. Also in another Place he saith, *I neither received the Gospel of Man, neither was I taught it, but by the Revelation of Jesus Christ,* Gal. i. 12. And again, *Our Gospel came not unto you in Word only, but also in Power, and in the Holy Ghost,* 1 Thes. i. 5. So David saith in his last Words, *The Spirit of the Lord spake by me, and his Word was in my Tongue,* 2 Sam. xxiii. 2. Yea, and St. Paul saith positively, *All Scripture is given by Inspiration of God,* 2 Tim. iii. 16. To this End spake our Saviour to his Apostles, *For it is not you that speak, it is the Spirit of your Father* which

which speaketh in you, Mat. x. 20. That the Prophets and Apostles had in them the Spirit of Christ, is evident from the following Scriptures: Ezekiel saith, *And the Spirit entered into me when he spake unto me*, Ezekiel ii. 2. He saith the same in the 3d Chapter and 24th Verse. Speaking of Moses, Isaiah saith, *Where is he that put his holy Spirit in him?* Isaiah lxiii. 11. So God himself speaking of Bezaleel, saith, *I have filled him with the Spirit of God*, Exodus xxxi. 3. So it is written in Numbers, *The Lord came down in a Cloud, and spake unto him, and took off the Spirit that was upon him, and gave it to the seventy Elders: And they prophesied, and did not cease*, Num. xi. 25. The Scripture mentioning Saul saith, *the Spirit of God came upon him*, 1 Sam. x. 10. Again, *The Spirit of the Lord came upon David*, 1 Sam. xvi. 13. Again, *Then the Spirit of God came upon Amasai*, 1 Chron. xii. 18. And again, *The Spirit of Elijah doth rest upon Elisha* 2 Kings ii. 15. And yet again, as if the Scripture by a Cloud of Witnesses would put to Silence foolish Men, it is written, *The Spirit of God was upon the Messengers of Saul*, 1 Sam. xix. 20. And in another Place, *Then the Spirit of God came upon Azariah*, 2 Chron. xv. 1. And in the same Book, *Then upon Jahaziel came the Spirit of the Lord in the midst of the Congregation*, Chap. xx. 14. So when the Lord called Joshua to succeed Moses in leading the Twelve Tribes, he said unto Moses, *Take thee Joshua, the Son of Nun, a Man in whom is the Spirit*, Num. xxvii. 18. So David when he had sinned in the Matter of Uriah prays, *Take not thy holy Spirit from me. Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit*, Psalm li. 11, 12. So Elisha saith, *The Spirit within me constrains me*,

Job xxxii. 18. And Job himself saith, *The Spirit of God is in my Nostrils*, Job xxvii. 3. And in another Place he saith, *The Secret of God was in my Tabernacle*. So Nehemiah, speaking of the People, saith to God, *Thou testifiedst against them by thy Spirit in the Prophets*, Neh. ix. 30. On the same Act spake Zechariah, *Tea they made them Hearts like an Adamant Stone, lest they should hear the Law, and the Word which the Lord of Hosts hath sent in his Spirit by the former Prophets*, Zech. vii. 12. And of Daniel the very Heathens own'd, *There is a Man in thy Kingdom in whom is the Spirit of the holy Gods*, Dan. v. 11. Besides all these Scriptures, in the New Testament are many more to prove our Fathers had in them the Spirit of the Lord Jesus; even the Spirit of God. When Gabriel came to Zacharias the Father of John the Baptist, he tells him of his Son, saying, *He shall be filled with the Holy Ghost, even from his Mother's Womb*, Luke i. 15. Of this Zacharias it is written, *He was filled with the Holy Ghost*. And of his Wife, the Mother of John, Elizabeth was filled with the Holy Ghost, Luke i. 41, 67. And of Simcon it is written, *And behold there was a Man in Jerusalem whose Name was Simcon, and the same Man was just and devout, waiting for the Consolation of Israel, and the Holy Ghost was upon him*, Luke ii. 25. At the Feast of Pentecost, when all the Apostles were assembled together to wait for the Promise of the Father, they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance, Acts ii. 4. And when they had pray'd, the Place was shaken where they were assembled together, and they were filled with the Holy Ghost, Acts iv. 31. So Peter being filled with the Holy Ghost, said, &c.

Acts

Acts iv. 8. *And Stephen being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the Glory of God, &c.* Acts vii. 55. *And of Barnabas it is said, He was a good Man and full of the Holy Ghost,* Acts xi. 24. *So when Paul and Barnabas were sent for by the Deputy of Paphos, and Elymas a Sorcerer withstood them, it is written, Then Paul filled with the Holy Ghost set his Eyes on him and said, &c.* Acts xiii. 9. *So when the same Apostle came to Ephesus, and found certain Disciples, He said unto them, have ye receiv'd the Holy Ghost since ye believed? and they said unto him, we have not so much as heard whether there be any Holy Ghost. And when Paul had laid his Hands on them, the Holy Ghost came on them,* Acts xix. 6. *At Antioch also were the Disciples filled with Joy and with the Holy Ghost,* Acts xiii. 52. *St. John saith, I was in the Spirit on the Lord's Day,* Rev. i. 10. *St. Paul saith, It pleased God—to reveal his Son in me,* Gal. i. 15, 16. *Also he saith in another Place in the same Epistle, He that wrought effectually in Peter—the same was mighty in me toward the Gentiles,* Gal. ii. 8. *So again, I live, yet not I, but Christ liveth in me, and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me,* Gal. ii. 20. *Writing to the Corinthians he saith, Since ye seek a Proof of Christ speaking in me, which to youward is not weak, but is mighty in you, &c.* 2 Cor. xiii. 3. *Writing of the Mystery of God to the Ephesians, he saith, Which in other Ages was not made known unto the Sons of Men, as it is now revealed unto his holy Apostles, and Prophets by the Spirit,* Ephes. iii. 5. *Again he saith, Walked we not in the same Spirit?* 2 Cor. xii. 18. *And when he wrote to the Church in Thessalonica,*

he saith, *He that despiseth, despiseth not Man but God, who hath also given unto us his holy Spirit*, 1 Thes. iv. 8. So in his second Epistle to Timothy, he saith, *That good Thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us*, 2 Tim. i. 14. So also St. Peter writing to the Churches of the Lord's Salvation, saith, *Of which Salvation the Prophets have enquired, and searched diligently, who prophesied of the Grace that should come unto you: Searching what, or what manner of Time the Spirit of Christ which was in them did signify, when it testified beforehand the Sufferings of Christ, and the Glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the Things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from Heaven; which Things the Angels desire to look into*, 1 Pet. i. 10, 11, 12. To all these Proofs I would add yet this one, when Jesus our Saviour was risen from the Dead, and appeared to his Disciples, *he breathed on them, and said, Receive ye the Holy Ghost*, John xx. 22. These Scriptures are so plain, that unless Men wilfully shut their Eyes, they must own all the Fathers, the Prophets and Apostles were enlightned, and filled with the *Holy Ghost*. Some, as I said before, allow what I have here proved to be true, that is, that the Prophets and Apostles had the *Spirit of God*, and the Scriptures were given by Inspiration, but strongly affirm, that the same Gift of the *Spirit* is ceased since the first 300 Years after Christ, and now we must not expect to receive any such Thing. To these I would give an Answer: And yet not I, but the Lord. Hear ye therefore the Word of the Lord, whoever ye be!

Thus

Thus saith the Lord. *It shall come to pass that I will pour out my Spirit upon all Flesh, and also upon the Servants, and upon the Handmaids in those Days will I pour out of my Spirit,* Joel ii. 28, 29. Here the Lord saith not upon my Prophets, and Apostles only, but upon all Flesh, that is, upon all who believe over the whole World. As it is written, *I pray not for these (the Apostles) alone, but for them also which shall believe on me thro' their Word: that they all may be one as Thou Father art in me, and I in Thee; that they all may be one in us: that the World may believe that Thou hast sent me. And the Glory that thou gavest me, I have given them; that they may be one even as we are one. I in Them, and Thou in me.* Also he adds, *I have declar'd unto them thy Name; and will declare it; that the Love wherewith thou hast loved me may be in them, and I in them,* John xvii. 20, 21, 22, 23, 26. In this Scripture 'tis plain our Saviour pray'd for all Believers with the Apostles, that he might be in them, even as the Father was in him. Hear also another Scripture, *As many as received him, to them gave he Power to become the Sons of God; even to them that believe in his Name,* John i. 12. In the last Day, that great Day of the Feast Jesus stood, and cried, saying, *If any Man (not Apostle only, but if any Man) thirst, let him come to me, and drink. He that believeth on me as the Scripture hath said, out of his Belly shall flow Rivers of living Water. But this he spake of the Spirit, which they that believe in him should receive,* John vii. 37, 38. Also the Lord saith, *Behold! I stand at the Door and knock, if any Man hear my Voice and open the Door, I will come in to him, and sup with him; and he with me,* Rev. iii. 20. If I
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were to say no more, it is evident the Promise of the Holy Ghost is to all them that believe. But that I might make it appear that all who say they believe, and deny the Gift of the *Holy Ghost* every Christian's Privilege, are only possess'd of an historical, false Faith, and not the true living Faith of the Children of God. I would go on still to prove the same which I have begun, and shew how all who have not the *Holy Ghost*, are so far from being the true Believers, that they are (whatever they may profess to be) but Deceivers of their own Souls, and asleep in the dreadful Bosom of a cursed Nature. This I will do if God permit, both from the Prophets, and Apostles Words. *As for me this is the Covenant with them saith the Lord. My Spirit that is upon thee, and my Word which I have put into thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, Isaiah lix. 21.* And in another Place he saith, *I will pour out my Spirit upon thy Seed, Isa. xlv. 3.* These Promises are made to Christ, his Seed are all those that are begotten and born of him. Again saith God, *Turn you at my Reproof, behold I will pour out my Spirit unto you, Prov. i. 23.* Also the Lord, speaking to his People, saith, *According to the Word which I covenanted with you, when you came out of Egypt, so my Spirit remaineth among you, Hag. ii. 5.* And again by another Prophet he saith, *I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace, and Supplication, Zech. xii. 10.* Again he saith by another Prophet, *I will put my Spirit within you, Ezek. xxxvi. 27.* And in another Place by the same Prophet he saith, *I will put my Spirit in you, and you shall live, Chap. xxxvii. 14.* And in *Jeremiah, This shall be the Covenant that I will*
make

make with the House of Israel, After these Days, saith the Lord, I will put my Law (i. e. the Law of the Spirit of Life) in their inward Parts, and write it in their Hearts, Jeremiah xxxi. 33. So another Prophet, speaking of great Desolation, saith, it shall be, Until the Spirit be poured upon us from on high, Isa. xxxii. 15. Also David saith, The Secret of the Lord is with them that fear him, Psalm xxv. 14. And Solomon writes, The Secret of the Lord is with the Righteous, Prov. iii. 32. And Nehemiah saith, Thou givest also thy good Spirit to instruct them, Neh. ix. 20. This is the Testimony of the Holy Prophets before Christ came in the Days of his Flesh; to these I would only add yet one Place more out of *Isaiah*, and then I would go forward to shew, how all the Apostles harmonise in this sweet Testimony, that Christ by his Spirit dwelleth in all them who believe. Thus saith the high and lofty one that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, *Isaiah* lvii. 15. St. John saith, If we love one another God dwelleth in us, and his Love is perfected in us, 1 John iv. 12. And again at the 15th Verse he saith, God dwelleth in us, and we in God. And again, We know that the Son of God is come, and hath given us an Understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ, 1 John v. 20. Again he saith, he that abideth in the Doctrine of Christ he hath both the Father and the Son, 2 John i. 9. And yet again he saith, when he was caught up into the Spirit, I heard a great Voice out of Heaven saying, Behold! the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and

and be their God, Rev. xxi. 3. So said Peter and the other Apostles, *We are Witnesses of these Things, and so is also the Holy Ghost, whom God hath given to them that obey him*, Acts v. 32. Also when the Apostles had heard that the People of Samaria had received the Word, some of them went down from Jerusalem, and prayed for them, that they might receive the Holy Ghost; and they received the Holy Ghost, Acts viii. 17. So when Peter went to the House of Cornelius the Gentile, and preached the Salvation of Jesus only by Faith in his Blood, *While Peter yet spake these Words, the Holy Ghost fell on all them which heard the Word. And they of the Circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Gift of the Holy Ghost*, Acts x. 44, 45. And Peter himself testifies, *As I began to speak, the Holy Ghost fell on them, as on us at the Beginning. Then remember'd I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptiz'd with the Holy Ghost*, Acts xi. 15. And again, when there was a Disputation among the Apostles, and Elders about the Gentiles, Peter said, *God, which knoweth the Hearts, bare them witness, giving them the Holy Ghost, even as he did unto us*, Acts xv. 8. Here the Apostle speaks very plain, saying, God made no Difference between the Apostles and the common Believers, but gave them the Holy Ghost, even (saith he) as he did unto us. So saith St. Paul to the Corinthians, *We have the same Spirit of Faith*, 2 Cor. iv. 13. And again, *We all with open Face behold as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord*, 2 Cor. iii. 18. And again, he saith to the Brethren at Corinth, *For ye are*

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the Temple of the living God ; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my People, 2 Cor. vi. 16, 17, 18. Also writing to the Church at Ephesus he saith, For thro' Him we have Access by one Spirit to the Father, in whom you also are builded together for an Habitation of God thro' the Spirit, Ephes. ii. 18, 22. So he saith in another Place, For this Cause I bow my Knees unto the Father of our Lord Jesus Christ—that he would grant you, according to the Riches of his Glory, to be strengthened with Might, by his Spirit in the inner Man ; that Christ may dwell in your Hearts by Faith, Ephes. iii. 14, 16, 17. And he exhorts them, saying, Be filled with the Spirit, Chap. v. 18. And again, Take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God ; praying always with all Prayer and Supplication in the Spirit, Chap. vi. 17, 18. And again, Endeavouring to keep the Unity of the Spirit, Chap. iv. 3. And again, That ye be renewed in the Spirit of your Mind, that ye put on the new Man, which after God is created in Righteousness and true Holiness, Chap. iv. 23, 24. Writing to the Thessalonians he saith, Quench not the Spirit, 1 Thes. v. 19. And in his second Epistle, God hath chosen you from the Beginning to Salvation thro' Sanctification of the Spirit, 2 Thes. ii. 13. And to Timothy he saith, GOD hath not given us the Spirit of Fear ; but of Power, and of Love, and of a sound Mind, 2 Tim. i. 7. And to the Galatians he saith, Because ye are Sons, GOD hath sent forth the Spirit of his Son into your Hearts, crying, Abba Father, Gal. iv. 5, 6. And again, We thro' the Spirit wait for the Hope of Righteousness by Faith, Gal. v. 5. And again, This I say, walk in the Spirit, Chap.

v. 16. And again, *If we live in the Spirit, let us also walk in the Spirit*, Chap. v. 25. Again he speaks saying, *My little Children, of whom I travail in Birth again 'till Christ be formed in you*, Chap. iv. 19. And he tells them, *As many of you as are baptized into Christ, have put on Christ*, Chap. iii. 27. And yet again he teaches them, *That we might receive the Promise of the Spirit thro' Faith*, Chap. iii. 14. So St. Peter also writes to them who are affected and troubled in Christ's Cause, saying, *If ye be reproached for the Name of Christ happy are you, for the Spirit of Glory, and of GOD resteth upon you*, 1 Pet. iv. 14. And the same Apostle teaches, saying, *Sanctify the Lord GOD in your Hearts, and be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you, with Meekness and Fear*, 1 Pet. iii. 15. So in another of his Epistles he saith, *There are given unto us exceeding great and precious Promises, that by these you might be Partakers of the Divine Nature*, 2 Pet. i. 4. So also, speaking of the Voice which came to him when he was on Mount Tabor at Jesus Transfiguration, he saith, *You have also a more sure Word of Prophecy; whereunto you do well that ye take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-Star arise in your Hearts*, 2 Pet. i. 19. Now the Day-Star, or Morning-Star, is Christ, see Rev. xxii. 16. To which also agreeth the Promise, *To him that overcometh (and this is the Victory whereby we overcome, even our Faith) will I give to eat of the hidden Manna, and will give him a white Stone, and in the Stone a new Name written, which no Man knoweth, saving he that receiveth it. And I will give him the Morning Star*, Rev. ii. 17, 28. And the same Saint, who

who wrote these Things, saith in his Epistle, *Ye have an Unction from the Holy One.* And in the same Place, *but the Anointing which ye have received of him abideth in you,* 1 John ii. 20, 27. And adds, *Greater is he that is in you, than he that is in the World,* 1 John iv. 4. And again, *He that keepeth his Commandments dwelleth in him, and he in him,* Chap. iii. 24. So in like manner Paul writing to the Colossians saith, *Christ in you the Hope of Glory,* Chap. i. 27. And adds, *As ye have received Christ, so walk ye in him,* Chap. ii. 6. So to Titus he saith, *He saved us by the washing of Regeneration, and by renewing of the Holy Ghost: which he shed on us abundantly thro' Jesus Christ our Saviour,* Tit. iii. 5, 6. So St. Jude also exhorts, saying, *Ye Beloved building up yourselves on your most Holy Faith, praying in the Holy Ghost,* Jude 20. Yea and the Apostle Paul asks closely, *Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?* 2 Cor. xiii. 5. To all the Scriptures I have already quoted, I yet add a few of our Saviour's own Words, that these Doctrines may be more and more established.

Now when the Pharisees heard John, and Jesus himself preach of the Coming of the Kingdom of GOD, they asked Jesus, saying, *When will the Kingdom of GOD come?* To whom he answered, *The Kingdom of GOD is within you,* Luke xvii. 21. And again he said, *If ye then being evil, know how to give good Gifts unto your Children: how much more shall your heavenly Father give the Holy Spirit to them that ask him,* Luke xi. 13. Again he taught saying, *If any Man, or, Who-soever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him a Well of Water springing up*

up into everlasting Life, John iv. 14. And in another Place he saith, *He that eateth my Flesh, and drinketh my Blood, dwelleth in me and I in him,* John vi. 56. And again he said to his Disciples, *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him. But ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come unto you. Yet a little while and the World seeth me no more, but ye see me, because I live, ye shall live also. At that Day ye shall know that I am in my Father, and you in me, and I in you. He that hath my Commandments, and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father; and I will love him, and will manifest my self to him.* Judas saith unto him (not Iſcariot) *Lord how is it that thou wilt manifest thyself to us, and not unto the World?* Jesus answered and said unto him, *if a Man love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our Abode with him,* John xiv. 16, 17, 18, 19, 20, 21, 22, 23. In the next Chapter he saith, *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me.* John xv. 26. And again, *If I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you,* John xvi. 7. And as John before prophesied when he said, *He shall baptize you with the Holy Ghost and with Fire,* Mat. iii. 11. So Jesus himself said when he was risen from the Dead, even in the Day when he was taken up into Heaven, *Ye shall be baptized with*
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the Holy Ghost not many Days hence, Acts i. 5. And because the most of these Scriptures which promise the Gift of the Holy Ghost, may by some be suppos'd to limit it only to the Christians of the Primitive Church: I add what St. Peter once uttered by the Spirit of GOD, Repent and be baptized every one of you in the Name of Jesus Christ for the Remission of Sins, and ye shall receive the Holy Ghost. For the Promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our GOD shall call, Acts ii. 38, 39. It is surely impossible, that any serious impartial Man can read this, and yet say all, as many as the Lord our GOD shall call, means only those in the first Age of the Church. The Prophecy of Joel which the Apostle made mention of also must confute this Error: because he saith, in the last Days will I pour out of my Spirit upon all Flesh. For if the Apostles Days were called last Days, then much more may these claim the Promise of his Spirit. And again, if the Lord had meant only to have given his Spirit to the first Christians, then he would not have said, He shall abide with you for ever. And in another Place, always, even to the End of the World. But yet should any be still so blind as not to allow these Things so, I shall hereafter, both from the Doctrines, and Letters of the Martyrs, prove they had the Spirit of GOD; and taught it to other Christians as their necessary Privilege; and also from the Doctrines, and Prayers of our own Church, I intend to shew our Fathers of latter Days believed the same Things, and shew yet more plain, that he who can deny, or be void of the Holy Spirit, he is so far from being a good Churchman, or true Protestant, that he really is no Christian.

First,

First, then, I would prove, that the Martyrs both had the *Spirit* themselves, and pray'd for it; and also taught it the necessary Privilege of every true Believer.

In the History of the Martyrdom of *John Badby*, who suffered in *Smithfield* under *Hen. IV.* the Author writes, that when the *Prince* came to the Place of his Burning, and exhorted him to get out of his Opinions, " he was no doubt more inflamed with the *Spirit of God*, than with any " earthly Desire." The Church of *Lyons* also writing to certain Brethren in *Asia*, of the Persecutions which they suffer'd, says of one *Vetius Epagathus*, " He had within him the fervent " Zeal of Love, and *Spirit of GOD.*" Also mentioning more who then suffer'd, saith, " These " Men were refresh'd with the Joy of Martyr- " dom, the Hope of *GOD's* Promises, the Love " towards *Christ*, and the *Spirit of GOD.*" So speaking of some good Men who endur'd much Hardship in Prison, one saith, " They were not " destitute of the Grace of *GOD*, but had the " holy *Spirit of GOD* to be their Instructor." *John Mollins* who was martyr'd at *Rome*, hath this written of him, " He was fraught with a " mighty Fervency of *GOD's* holy *Spirit.*" So in the History of the Three who suffer'd Death for destroying the *Rood of Dover-court*, it is said, " They were moved by the *Spirit of GOD.*" In *Bishop Hooper's* Life, the Writer saith, " As " there lacked in him no Diligence, join'd with " earnest Prayer, so neither wanted unto him the " Grace of the holy *Spirit*, to satisfy his Desire, " and to open to him the Light of true Divinity." In the History of *Thomas Tomkins* Martyr, it is written, that when he was brought before *Bonner* who rag'd greatly against him, " He was so in- " dued

“dued with *GOD's* mighty *Spirit* — that by no
 “Means could he be remov'd from the Confes-
 “sion of Truth.” In the Account of the Constancy
 of *John Warne* Martyr, it is said, “He sign'd his
 “Articles with his own Hand, such Strength and
 “Fortitude *God's holy Spirit* wrought in him.”

In the History of *Julius Palmer*, Fellow of
Magdalen's College, Martyr, the Author saith,
 “For by the secret Inspiration of *GOD's holy*
 “*Spirit* inwardly working in his Heart, he
 “gave an apparent Signification in his young
 “Years, that if *GOD* had spared his Life, he
 “would have been an Ornament to *Christ's*
 “Church.” Mrs. *Joyce Lewes* being cited to
 appear before one of the *Romish* Bishops, was
 told by him, “That if she believed no more than
 “the Scriptures, she was in a damnable Case.
 “At which Words she was wonderfully amaz'd,
 “and being moved by the *Spirit of GOD*, told
 “the Bishop his Words were ungodly, and
 “wicked.” So all the Night before she suffer'd
 (saith the Author) “The Majesty of the *Spirit of*
 “*GOD* did manifestly appear in her; who did
 “expel the Fear of Death out of her Heart.”

In a Letter of *Robert Samuel*, Minister and
 Martyr, to his Congregation, he saith, “Now I
 “live, and yet not I but Christ liveth in me!
 “yea I dwell in him, and he in me.”

In a Letter of *Robert Glover* to his Wife, he
 saith, “I thank my heavenly *Father*, who of
 “his infinite Mercy inspired me with his *holy*
 “*Spirit*, &c.” After his answering the *Chancel-*
lor in Prison, he writes, “I found in myself daily
 “Amendment of Health of Body, Increase of
 “Peace in Conscience, and many Consolations
 “from *GOD*, by the Help of his *holy Spirit*;
 “and sometimes (as it were) a Taste and Glim-
 “mering

“mering of the Life to come.” In a Letter of *John Hullier*, Minister and Martyr, to his Church, he begins thus, “I now most dear Christians, “having the sweet Comfort of *GOD*’s saving “Health, and being confirm’d with his free *Spirit* (he only therefore be prais’d) &c.”

In an Apology made by several Martyrs occasion’d by many unjust Things reported of them, they write thus, “Although we have erred for “a certain Time, yet the Root of Faith was preserved in us, by the *Holy Ghost* which hath “reduced us into a full Certainty of the same.” When *John Careless*, a Martyr, was ask’d of his Faith, he answer’d, “That *GOD* hath predestinated me to eternal Life in *Jesus Christ*, I am “most certain, and even so am I sure, that his “*holy Spirit* wherewith I am sealed, will so preserve me from all Heresies, and evil Opinions, “that I shall die in none at all.” In a Letter of his to Mr. *Philpot*, he saith, “I am become “drunken in the Joy of the *Spirit*.” In the same Letter he saith, “So soon as I had read “your most godly and comfortable Letter, my “Sorrows vanish’d away as Smoak in the Wind, “my Spirit reviv’d, and Comfort came again, “whereby I am sure that the *Spirit of GOD* was “the Author of it.” In his Letter to *John Brother* he begins, “The eternal Comfort of his “sweet Spirit, which has surely sealed you unto “eternal Salvation, be with you, and strengthen “you.” And afterwards he saith, “I should “earnestly praise him for your sweet Justification, “whereof you are most certain by *GOD*’s Grace “and Spirit.” In his Letter to some Friends condemn’d for the Faith in *Newgate*, he saith, “He “shall give you for everlasting Possession of the “same, all his Holiness, Righteousness, and Justification,

"fication, yea and the *Holy Ghost* in your Hearts:
 "Wherewith you are seal'd unto the Day of Re-
 "demption; to certify you of your eternal Elec-
 "tion: And that ye are his true adopted Sons,
 "whereby ye may boldly cry unto *GOD, Abba*
 "*dear Father*, for evermore." In another Letter
 to some under Sentence of Death, he saith, "He
 "hath so plentifully poured the Oil of his *Spirit*
 "into the Lamp of your Faith, so that the Light
 "thereof shall never be extinct." In his Letter
 to *William Tyms*, a Prisoner in *Newgate*, he
 saith, "I doubt not but *GOD* will do according
 "to his infallible Promises: Yea I am well as-
 "sured thereof, forasmuch as you have so effec-
 "tually receiv'd his *Holy Spirit* into your Heart,
 "as a Pledge, and a sure Seal of your eternal
 "Redemption!" In the End of the same Letter
 he writes, "I do most heartily commit you, with
 "all the rest of your godly Fellow-Prisoners, to
 "*GOD*, who comfort, strengthen, and defend
 "you with his Grace, and mighty Operation of
 "his *Holy Spirit*, as he hath hitherto done." In
 his Letter to *Henry Adlington*, a Prisoner in *Lol-
 lard's Tower*, he writes, "The everlasting Peace
 "of *GOD* in *Jesus Christ*, the continual Aid,
 "Strength, Joy, and Comfort of his most pure,
 "*holy and mighty Spirit*, with the Increase of
 "Faith, and lively Feeling of his Mercies, be
 "most effectually wrought in your Heart." In
 his Letter to *Agnes Glascock*, Martyr, he saith
 (comforting her) "With his *Holy Spirit* he will
 "evermore guide you; wherewith he hath surely
 "sealed you unto the Day of Redemption. He
 "hath also given you the same, in Earnest for
 "the Recovery of the purchas'd Possession, which
 "he hath prepared for you before the Foundation
 "of the World was laid." In another Letter to
 her

her he saith, "Be diligent to call earnestly to
 "GOD for Grace, and the Strength of his *Holy*
 "*Spirit* (without which we are not able to stand
 "one Hour.") So when *Julius Palmer* was
 brought before Doctor *Jeffery*, who threatned to
 make him cry *Peccavi*, he answer'd, "I know
 "that although of myself I be able to do nothing,
 "yet if you and all mine Enemies, both bodily
 "and ghostly, should do your worst, you shall
 "not be able to bring to pass, neither prevail
 "against *GOD's mighty Spirit*, by whom we
 "understand the Truth, and speak it so boldly."
 Here the Doctor talked in the Language of the
 Despisers of our Age, and deridingly ask'd, *Ab!*
are you full of the Spirit? are you inspired with
the Holy Ghost? To which the blessed Martyr
 answer'd, "Sir, no Man can believe but by the
 "Inspiration of the *Holy Ghost*: Therefore if I
 "were not a spiritual Man, and inspired with
 "GOD's *holy Spirit*, I were not a true Chri-
 "stian. *Qui Spiritum Christum non habet hic*
 "*non est ejus*, i. e. He that hath not the *Spirit of*
 "*Christ* is none of his. And just before he was
 put to Death, he spake before many and said,
 "GOD's *holy Spirit* certifieth our Spirits, that he
 "hath even now prepared for us a sweet Supper
 "in Heaven."

Also when Mr. *Woodman* was examined, and
 counsel'd by the Bishop of *Chichester* before his
 Martyrdom, and told by the Bishop, "I am
 "come to give you spiritual Counsel." He made
 this Reply, "You said you would give me spi-
 "ritual Counsel. Be you sure that you have the
 "*Spirit of GOD*? To which the Bishop answer-
 ed, "No, I am not sure of that." "No, said
 "Mr. *Woodman*! be you not sure of that? Then
 "you be like the Waves of the Sea, as saith St.
 "James,

" *James* that be tossed about by the Wind, and
 " be unstable in all your Ways, and can look
 " for no good Thing at the *Lord's* Hands: Yea
 " you are neither Hot nor Cold, and therefore
 " *GOD* will spue you out of his Mouth, as saith
 " *St. John*. *God forbid* that I should learn of
 " him who confesseth he hath not the *Spirit of*
 " *GOD*." " Why (said the Bishop) do you
 " think that you have the *Spirit of GOD*? To
 " which he answered, " I verily believe that I have
 " the *Spirit of God*." Then the Bishop told him
 " he boasted more than *Paul*, who said, *I think I*
 " *have the Spirit of GOD*; " So I (said the Bi-
 " shop) suppose I have the *Spirit of GOD*:" To
 " which he again answered, " I can prove by Pla-
 " ces enough that *Paul* had the *Spirit of GOD*,
 " as I myself, and all *GOD's* Elect have." " How
 " prove you that? (said the Bishop) He answered,
 " *No Man can believe that Jesus is the Lord but*
 " *by the Holy Ghost*, 1 Cor. xii. 3. I do believe
 " that *Jesus Christ* is my Redeemer, and that I
 " shall be saved from all my Sins by his Death
 " and Bloodshedding, as *Paul* and all the Apostles
 " did, and as all faithful People ought to do; which
 " no Man can do without the *Spirit of GOD*; and
 " as there is no Damnation to them that are in *Christ*
 " *Jesus*, so there is no Salvation to them that are
 " not in *Christ Jesus*: For he that hath not the *Spi-*
 " *rit of Christ* is none of his, but is a Cast-away.
 " As he saith in the same Text. Again, we have
 " not received the *Spirit of Bondage* again to fear;
 " but we have received the *Spirit of Adoption*,
 " whereby we cry, *Abba, Father*. The same *Spi-*
 " *rit* certifieth our Spirits that we are the Sons
 " of *GOD*. Here are Proofs enough that *Paul*
 " was sure he had the *Spirit of GOD*. As also
 " *St. John* saith, *He that believeth not that Christ*

“ is come in the *Flesh*, is an *Antichrist*, and deny-
 “ eth both the *Father*, and the *Son* : which is *Sin*
 “ against the *Holy Ghost*, which shall never be for-
 “ given in this *World*, nor in the *World* to come. Be-
 “ sides all this, He that believeth in *GOD*, dwelleth
 “ in *GOD*, and *GOD* in him. So it is impossible to
 “ believe in *GOD*, unless *GOD* dwell in us. O
 “ good *GOD* ! what more Injury can be done unto
 “ Thee, than to mistrust that we have received the
 “ *Holy Spirit* by thy Gift” ?

When *Edmund Tyrell*, with some others, came to the House of *William Hunt*, to bring him and his Wife to Prison, she being very ill desired her Daughter first to fetch her some Drink ; and as she was going, *Tyrell* bid her advise her *Father* and *Mother* to be better Catholick People. To which she answered, “ *Sir*, they have a better In-
 “ structor than me, for the *Holy Ghost* doth teach
 “ them, I hope : which I trust will not suffer them
 “ to err.”

In the Examination of *Roger Holland* before *Bonner*, he saith, “ By Faith, I say, *Christ*’s Death,
 “ and Passion, and Merits, are mine ; and by Faith
 “ I dwell in him ; and he in me.” And then ad-
 “ ded, “ By whose *Spirit* I am moved to say, that
 “ *GOD* will shorten your Hand of Cruelty, that
 “ for a Time you shall not molest his Church.”

When *Alice Driver* was examined before *Dr. Spencer*, and the Chancellor of *Norwich*, and had so answered them that they were put to Silence, she rejoiced, saying, “ *GOD* be honoured, ye be
 “ not able to resist the *Spirit* of *GOD* in me poor
 “ Woman.”

Also in the Examination of a poor Woman at *Exeter*, the Wife of one *Prest*, after she had answered boldly the Bishop and his Clergy, the Bishop said, the Devil did teach her. “ No, (said
 “ she)

" she) my Lord, it is the *Spirit of GOD* which
 " leadeth me, and which called me in my Bed,
 " and at Midnight opened his Truth to me."

- In the Examination of *Richard White* before
 the Bishop of *Salisbury*, and the Bishop of *Glou-*
cester, who asked him of the Sacrament, he said,
 " There is an external Receiving of the same Sa-
 " crament, and an internal: The external is
 " with the Hand, the Eye, the Mouth, and the
 " Ear: The internal is by the *Holy Ghost* in the
 " Heart, which worketh in me Faith, whereby I
 " apprehend all the Merits of Christ, applying the
 " same wholly to my Salvation."

Yea, in ancient Histories it is written of *Poly-*
carp, who was one of St. *John's* Disciples, and
 a Martyr, when he was preparing for the Fire,
 pray'd, and said, " I give thee Thanks, that
 " thou hast vouchsafed to grant me this Day, that
 " I may have my Part among all the Number
 " of the Martyrs in the Cup of *Christ*, unto the
 " Resurrection of eternal Life both of Body and
 " Soul, thro' the *Holy Spirit*."

When *Henry Voes* also was singing chearfully
 at his burning, one said, Have *GOD* before thine
 Eyes. " I trust (said he) I carry him in my
 " Heart." So *Romain*, who suffer'd in *France*,
 1558. being asked on his Trial, Who gave him
 Counsel? He said, "*GOD* by his *Spirit*." Al-
 so *Anne Askew* before her Burning, being ask'd
 by one of her Judges, If she had the *Spirit of*
GOD? Answered, " If I have not, I was but a
 " Reprobate, or Cast-away." So *John Lancel*
 before he suffered, wrote in a Letter, " And in
 " this we are sure, we dwell with *GOD*, in that
 " he giveth us his *Holy Spirit*, even as the Fore-
 " fathers that were before *Christ's* Coming."

Surely all these Places are so clear, that every

one that professes himself a Protestant, must be oblig'd either to own these Things, or else with the *Papists*, and all who are carnal, condemn the dear Martyrs of the *Lord Jesus*; and account of them as deluded Men, and Hereticks; but that I may yet more fully shew their Mind in the Gift of the *Holy Ghost*, I here recite a few Passages out of their Prayers; and then how they taught of the Mystery of the *Spirit of Christ*.

Ignatius, just before he ended his pious Life by wild Beasts, under the Reign of *Trajan*, in the third Persecution after Christ, wrote thus, "Now I begin to be a Scholar, I esteem no visible Things, nor yet invisible Things, so that I may get or obtain *Jesus Christ*. Let the Fire, the Gallows, the devouring of wild Beasts, the breaking of Bones, the pulling asunder of my Members, the bruising or pressing of my whole Body, and the Torments of the Devil, or Hell itself come upon me, so that I may win *Jesus Christ*."

Thomas Bilney, in his Letter to the Bishop of London before he suffered, saith, "I desired the Lord to increase my Faith, and at last I desired nothing more, than that I, being so comforted by him, might be strengthened by his *Holy Spirit*, and Grace from above."

Anthony Dalabar saith, when he considered some Words which he heard from his Father in Christ, *John Clark*, "I cried unto GOD to assist me with his *Holy Spirit*."

In the Lady *Jane's* Answer to *Fecknam* a Priest, she saith, "I pray GOD, in the Bowels of his Mercy to send you his *Holy Spirit*."

In a Letter of Mr. *Bullinger* to Bishop *Hooper* he prays, "The Lord *Jesus* shew pity upon the
" Realm

" Realm of *England*, and illuminate the same
 " with his *Holy Spirit*, to the Glory of his
 " Name."

When Mr. *Taylor*, a Minister, was under Con-
 demnation, and was taking his Leave of his Chil-
 dren, he saith unto his Son *Thomas*, " My dear
 " Son, *Almighty GOD* bleſs thee, and give thee
 " his *Holy Spirit*."

In the Prayer of *Steven Night*, who was burn'd
 about the ſame Time: he ſaith, " Send thy holy
 " Comforter, O *Lord*, to aid, comfort, and
 " ſtrengthen this weak Piece of Earth, which is
 " empty of all Strength itſelf; that thro' the
 " Strength of thy *Holy Spirit*, I may paſs thro'
 " the Rage of this Fire into thy Boſom." At the
 ending of the ſaid Prayer he crieth out, " O bleſ-
 " ſed and *Holy Ghoſt*! thro' whoſe merciful Inſpi-
 " ration I am come hither, conduct me into ever-
 " laſting Life!

George Marſh, who ſuffer'd at *Weſt Cheſter*,
 writeth, " I cried more earneſtly to *GOD* by
 " Prayer, deſiring him to ſtrengthen me by his
 " *Holy Spirit*." In a Letter to a Friend he prays,
 " The *Lord* ſtrengthen me with his *Holy Spirit*!
 " that I may be one of the Number of thoſe bleſ-
 " ſed, which enduring to the End ſhall be ſa-
 " ved."

In the Prayer of *Robert Smith* (burnt at *Us-
 bridge*) which he prayed for *William Fowler*,
 he ſaid, " I beſeech *GOD* for his Mercies, ſpread
 " his Wings over you, that as for his Love you
 " have been zealous, even to the Loſs of this
 " Life, ſo he may give you his *Holy Spirit*
 " to conduct you out of this Death into a better
 " Life."

In a Letter of Mr. *Thomas Hawkes* to his Con-
 gregation, he prays, ſaying, " His *Holy Spirit*

“conduct, and lead you in all Things.” Master *John Bradford* also, in a Letter to his Friend, prays thus: “*God* so guide you with his *Holy Spirit*, the Leader of his People, as may be “to his Glory.” In his Letter to another, he begins; “The Everlasting Peace of *Christ* be “more and more felt in our Hearts, by the Ope-
 “ration of the *Holy Ghost*, now and for ever.” In his Letter to Dr. *Hill*, he writes; “*God* for “his Mercy in *Christ* with his *Holy Spirit* endue “you, comfort you, under the Wings of his “Mercy, &c.” In his Letter to *W. P.* he saith, “In the mean Season may he give me Patience, “lively Hope, and his *good Spirit*.” In a Letter to a Woman greatly afflicted, he prays; “May “the *good Spirit of God* always keep us as his “dear Children: May he comfort you, as I de-
 “fire to be comforted.” And ends his Letter with, “*God's Holy Spirit* always comfort and “keep you.” To the Lady *Vane* also, he begins a Letter; “The true Sense and sweet Feel-
 “ing of *God's* eternal Mercies in *Christ Jesus* be “ever more and more lively wrought in your “Heart by the *Holy Ghost*!” And ends the same Letter, “*God's* Mercy in *Christ* be with you, and “his *good Spirit* guide you for ever.” In a Letter to two Prisoners in *Newgate*, he writes; “*Almighty God* so bless you with his *Holy Spi-
 “rit*, that you may rejoice in his Cause, and this “Cross.”

In Mr. *Bland's* Prayer before he was martyr'd, he useth these Words; “O *God* grant me thy “*Holy Ghost*! thro' whose merciful Inspiration I “am come hither.”

In a Conference between Bishop *Ridley* and Bishop *Latimer* in Prison, Bishop *Ridley* prays; “Send thy *Holy Spirit* into my Breast.” In a Letter

Letter to his Cousin, he saith ; “ *God’s Holy Spirit* be with you now and ever.” In his Answer to Mr. *Grindal’s* Letter, he saith ; “ My daily Prayer is, that *God* our Eternal Father, for our Saviour *Christ’s* Sake, will daily increase in you the gracious Gift of his heavenly *Spirit*.”

In Archbishop *Cranmer’s* Letter to Mr. *Wilkinson*, he prays ; “ The Lord send his *Holy Spirit*, to lead and guide you wheresoever you go.”

In his Disputation with *Weston*, he saith ; “ He (i. e. *Christ*) is seen with the Eyes of our Mind, with Faith and *Spirit*.” Bishop *Ridley*, speaking of the Lord’s Supper, saith ; “ The *Holy Ghost* is always assistant to those Mysteries which are instituted of *Christ*, and lawfully administered.” In a Copy of the Declaration drawn up by Mr. *Bradford*, *Saunders*, and others, writing of the true Faith, saith ; “ Which Faith is not an Opinion, but a certain Perswasion wrought by the *Holy Ghost* in the Heart and Mind of Man ; where-through, as the Mind is illuminated, so the Heart is suppled to submit itself to the Will of *GOD* unfeignedly.”

In the Writings of *John Rogers*, Vicar of St. *Sepulchres*, and one of the first Martyrs in Queen *Mary’s* Reign, are these Words ; “ Herein do we affain ourselves to be like our Head *Christ*, and all his Apostles, Prophets, Martyrs, and Saints ; and herein ought all Christian Men to be like them ; and herein are all Christian Men and Women like them every one, according to the Measure of the Faith that *GOD* hath dealt unto them, and to the Diversity of the Gifts of the *Spirit* given unto them.”

In a Letter of Mr. *Saunders* to Mr. *Gardiner*, he saith ; “ Such inward Inspiration doth the

“ *Holy Ghost* put into the Children of *GOD*;
 “ being indeed taught of *GOD*, but otherwise
 “ unable to understand the true Way of their
 “ Salvation.” In his Letter to a godly Gentle-
 woman, he writes; “ Wonderful is the Working
 “ of *GOD*’s Children thro’ the Spirit of Prayer,
 “ and as whereby they fetch all heavenly Influence
 “ from *Christ* their celestial Head by his *Spirit*.”
 In a Letter to the same Person, he saith, “ *GOD*
 “ knoweth this *Spirit* putteth us in a Mind to
 “ speak. Immortal Thanks be given unto our
 “ *GOD*! who in our *Christ* hath bestowed upon
 “ us, the first Fruits of his *Spirit*, who crieth in
 “ our Hearts *Abba, Father*.”

In the Answer of Bishop Hooper to Sir Anthony
 Kingston, just before he was burned at Gloucester,
 he saith, “ I have settled myself thro’ the
 “ Strength of *GOD*’s *Holy Spirit*, patiently to
 “ pass through the Torments and Extremities of
 “ Fire now prepared for me.” In his Prayer at
 the Stake, he saith, “ I will not allow their
 “ wicked Doings to the Contamination of thy
 “ Blood, and to the Denial of the Knowledge of
 “ thy Truth, wherewith it did please Thee by
 “ thy *Holy Spirit* to instruct me.” In a Letter
 of his also to some Friends in Prison, he writes,
 “ Wherefore in the Name, and in the Virtue,
 “ Strength, and Power of his *Holy Spirit*, pre-
 “ pare yourselves in any Case to Adversity and
 “ Constancy.” In another Letter he writes,
 “ It is much requisite, that the Members of *Christ*
 “ comfort one another: Make Prayers together,
 “ confer one with another, so shall ye be the
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 " of Man that can be contented, until it be rege-
 " nerated, and possessed of *GOD's Spirit*." In
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In a Letter of *George Marsh*, Martyr, he
 writes to some Christian Friends, " We are the
 " true Temple of *GOD*, and the *Spirit of GOD*
 " dwelleth in us." In the Confession of Faith
 put forth by *John Warne*, before his Burning,
 he saith, " I believe that the *Holy Ghost* is *GOD*;
 " the third Person in the Trinity, in Unity of the
 " *Godhead*, equal with the *Father*, and the *Son*,
 " given through *Christ* to inhabit our Spirits; by
 " which we are made to feel, and understand,
 " the great Power, Virtue, and loving Kindness
 " of *Christ* our *Lord*: For he illuminateth,
 " quickeneth, and certifieth our Spirit, that by
 " him we are sealed up unto the Day of Redemp-
 " tion; by whom we are regenerated, and made
 " new Creatures: So that by him, and through
 " him, we do receive all the abundant Goodness
 " promised us in *Jesus Christ*."

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 " leth in you, as he doth by Faith, therefore the

“ Devil stirreth up his first Begotten Son, the
 “ *World*, to seek how to disquiet you.” In his Letter to *A. W.* he saith, “ I doubt not but you be
 “ diligently exercis’d in reading of the Scriptures,
 “ in meditating of the same, and in hearty
 “ Prayer to *GOD*, for the Help of his *Holy Spirit*,
 “ to have the Sense, and Feeling especially,
 “ of the Comforts which you read in *GOD*’s
 “ Word.” In his Letter to the Lord *Russel*, he
 writes of Faith, saying, “ For as by it we be justified,
 “ and made *GOD*’s Children, so are we
 “ Temples and Possessors of the *Holy Ghost*; yea
 “ of *Christ* also, and of the *Father* himself.” In
 a Letter to a pious Gentlewoman, he writes,
 how *Christ* is given as a Pledge of *GOD*’s
 Love, and adds, “ Whereof the *Holy Ghost* doth
 “ now and then give us some comfortable Taste,
 “ and sweet Smell of our eternal Joy.” In the
 same Letter, he bids her pray, “ Grant that
 “ thy *Holy Spirit* may be with me for ever, and
 “ more and more, to assure me that thou art my
 “ *Father*.” In another Letter to the same Person,
 he exhorts her, to pray to *GOD*, that “ so
 “ he would give you his *good Spirit*, that you
 “ may feel the same, and live as his Child to his
 “ Glory.”

In a Letter to certain Professors of *Christ*, he
 saith, “ Presume not to rebel, and the Glory and
 “ *good Spirit of God* shall dwell upon you.”

In a Letter to the Lady *Vane*, he saith, “ *Christ*,
 “ who is the only Head of the Church, that giveth
 “ Life to the whole Body, by his *Spirit* doth
 “ enliven every Member of the same.”

In the Answer of *Robert Smith* to Bishop *Bon-
 ner*, he saith, “ The *Holy Ghost* accompanieth the
 “ Preaching of Faith, and with the Word of
 “ Faith, entereth into the Heart.” In his Letter

to all the sincere Professors of *Christ*, he writes,
 “ Now shall it appear whether ye have built upon
 “ the fleeting Sand, or upon the immoveable
 “ Rock *Christ*, which is the Foundation of the
 “ Prophets and Apostles, whereon every House
 “ that is built, groweth into an holy Temple in
 “ the *Lord*; by the mighty working of the *Holy*
 “ *Ghost*.” And in another Place, “ For we have
 “ the Comforter, even the *Spirit of Truth*, which
 “ was sent from the Heavens to teach us, he shall
 “ speak in us, he shall strengthen us.

In a Letter of Bishop *Ridley* to *John Bradford*
 and others in Prison, he writes, “ Now I love my
 “ Countryman indeed and in Truth; I mean Dr.
 “ *Taylor*; because of the *Spirit* which bringeth
 “ forth in him, in you, and in our Company such
 “ blessed Fruits of Boldness in the *Lord's* Cause.”
 In another Letter to his afflicted Brethren he
 writes, “ Blessed be *GOD*, the Father of our
 “ *Lord Jesus Christ*, which hath given unto you
 “ a manly Courage, and hath so strengthened you
 “ in the inward Man, by the Power of his *Spirit*.”
 In another Letter he writes, “ Ye therefore, my
 “ Brethren, that pertain unto *Christ*, and have
 “ the Seal of *GOD* marked in your Foreheads,
 “ *i. e.* are sealed with the Earnest of the *Spirit*,
 “ to be a peculiar People of *GOD*; quit your-
 “ selves like Men, &c. for he that is in us is
 “ stronger than he that is in the World.”

In his last Examination about his Faith in the
 Sacraments, he saith, In Baptism the “ Body is
 “ washed with visible Water; and the Soul is
 “ cleansed from all Filth by the invisible *Holy*
 “ *Ghost*.” In his lamenting the Change of Reli-
 gion in *England*, he saith, “ When I consider
 “ this holy and wholesome true Word, that teaches
 “ us how *GOD* hath given us his only, dear, be-
 loved

" loved Son to Death for our Salvation ; and by
 " him hath sent us the Revelation of his blessed
 " Will and Pleasure, and for the same Purpose
 " inspired the holy Apostles with the *Holy Ghost*,
 " and sent them abroad into all the World, and
 " also made them and other Disciples of *Christ*,
 " (inspired by the same *Spirit*) to write, and
 " leave behind them the same Things that they
 " taught ; which as they did proceed of the *Spi-*
 " *rit of Truth*, so the Confession of all them,
 " that ever were endued with the *Spirit*, were
 " sufficient to the obtaining of eternal Salva-
 " tion, &c."

In the sixth Examination of Mr. *John Philpot*,
 about the Sacraments, he saith, " If any come
 " worthily to receive, then do I confess the Pre-
 " sence of *Christ* wholly to be, with all the Fruits
 " of his Passion, unto the said worthy Receiver,
 " by the *Spirit of GOD* ; and that *Christ* is
 " thereby joined to him, and he to *Christ*." In
 his eleventh Examination, being asked by one
Morgan a Papist, " Have you then alone the *Spi-*
 " *rit of God*, and not we ?" Answer'd ; " I say not
 " that I alone have the *Spirit of GOD*, but as
 " many as abide in the true Faith of *Christ*, have
 " the *Spirit of GOD* as well as I. Then the said
 " *Morgan* ridicul'd him, and said, " You have
 " the Spirit of the Buttery which your Fellows
 " had that have been burned before you, &c."
 To whom Mr. *Philpot* answered, " It appears by
 " your Communication, you are better acquainted
 " with the Spirit of the Buttery, than with the
 " *Spirit of God* : Wherefore I must tell thee,
 " thou painted Wall, and Hypocrite, in the
 " Name of the living *Lord*, whose Truth I have
 " told thee, that *God* shall rain Fire and Brim-
 " stone upon such Scorners of his Word, and
 " Blaf-

“ Blasphemers of his People as thou art.” Then *Morgan* charged him with Railing : To whom he again said, “ Thy foolish Blasphemies have
 “ compelled the *Spirit of God* which is in me,
 “ to speak that which I have said to thee, thou
 “ Enemy of all Righteousness.” Then *Morgan*
 mock’d him again, and in Sport said, “ What,
 “ thou speakest upon Wine : Thou hast tippled
 “ well to Day by Likelihood.” To which he
 again answered, “ So said the cursed Generation
 “ to the Apostles, being replenished with the
 “ *Holy Ghost*, and speaking the wondrous Works
 “ of God ; they said they were drunk, when they
 “ had nothing else to say, as thou dost now :” And
 adds, “ I tell thee plain, thou art not able to
 “ answer that *Spirit of Truth* which speaketh in
 “ me, for the Defence of *Christ’s* true Religion.
 “ I am able by the Might thereof, to drive thee
 “ round about this Gallery before me.” In his
 Answer to Bishop *Bonner* at the same Time, he
 saith, “ *Christ* since his Ascension worketh all
 “ Things in us, by his *Spirit* ; and by his *Spirit*
 “ doth dwell in us.” In a Letter to a Christian
 Congregation, he writes, That they make their
 Calling and Election sure, “ which, said he, we
 “ know not but by the good Working of *GOD’s*
 “ *Spirit* in us ; according to the Rule of the Gos-
 “ pel.” In his Letter to Mr. *John Careless*, he
 saith, “ Let me be Partaker of those godly Sor-
 “ rows for Sin, which be the Testimony of the
 “ Presence of the *Holy Ghost*.” And afterwards
 he saith, “ In thy Sorrow laugh and rejoice,
 “ for the *Spirit of GOD* is with thee.” In a
 Letter to his Sister he writes, “ Ask with faith-
 “ ful Prayer, that the good *Spirit of GOD* would
 “ lead your sinful Flesh whither it would not.”
 In his Letter to several Friends, he exhorts them,
 “ saying,

“ saying, stand therefore, and be no Cowards
 “ in the Cause of your Salvation; for his *Spirit*
 “ that is in us, is stronger than he which is in
 “ the World, that doth rise against us. Let us
 “ not put out the *Spirit of GOD* from us, by
 “ whose Might we shall overcome our Enemies.”

In his Letter to Lady *Vane*, wherein he had been setting forth the more precious Joy of *GOD*, compared with the carnal Joys, he saith, “ Doth not
 “ the *Holy Ghost* speak the same in your Heart?”

In another Letter to the same Lady, he saith, “ *GOD* succour and keep that *Spirit* in you; for
 “ it is the very *Spirit of Adoption* of the Child of
 “ *GOD*.” In his Letter on Infant Baptism, he saith, “ None be received into the Kingdom of
 “ Heaven, but such as *GOD* loveth, and which
 “ are indued with his *Spirit*: For whoso hath not
 “ the *Spirit of God*, is none of his.”

In a Letter of Archbishop *Crammer* to Mrs. *Wilkinson*, he saith, “ Wherefore I beseech you
 “ seek your Dwelling there where you may truly
 “ and rightly serve *GOD*, and dwell in him, and
 “ having him dwelling in you.”

In the Supplication made by the Inhabitants of *Norfolk* to Queen *Mary*, mentioning the Oppression they endured, in being denied the Use of true Religion, they take Occasion to speak of the Reading of the Commandments, and say,
 “ We have learned, at the Rehearsal of any one
 “ of them, to ask *GOD* Mercy for our most grievous Transgressions against them, and to ask
 “ Grace of *GOD*, to keep them in time to come,
 “ that the same may not only outwardly sound
 “ in our Ears, but also inwardly, by the *Holy*
 “ *Ghost*, be written in our Hearts.”

In the Answer of several Martyrs to certain Articles brought against them; are these Words,
 “ Man

“ Man of himself, without the Help and Assistance of *GOD's Holy Spirit*, hath no Power to do any Thing acceptable in *GOD's Sight*.”

In the Examination of *Thomas Rose*, Minister, before the Bishop and Clergy of *Norwich*, where he was called to speak of the Change wrought in Man, or New-Birth, he said, “ Nothing is outwardly changed, but all the Change is inwardly by the mighty working of the *Holy Ghost*; which fashioneth and frameth *Christ* in the Heart and Mind of Man. As by the Example of *Peter*, preaching to the People, *Acts* ii. by which he so pierced the Conscience, that they opening with most earnest Repentance, confessed their Sins; saying, *Men and Brethren, what shall we do? Repent and be baptized every one of you* (said *Peter*) *in the Name of Jesus Christ*, &c. so that at this Sermon there were turned unto *Christ* 3000 Persons, in whom *Christ* was so fashioned and framed, as that he did dwell in every one of them, and they in him.” Besides all these Places out of the Holy Martyrs, in these last Days, I have yet added some Things, out of the Doctrines of the Martyrs, and Confessors of more antient Days.

Fulitta was one who suffered by Fire, in the tenth Persecution, under the Emperor *Dioclesian*, who when she was prepared to die, turned to the Women who stood round her, and said, “ Wax weary, my dear Sisters, of your Lives led in Darkness, and be in Love with my *Christ*, my *GOD*, my Redeemer, my Comforter, which is the true Light of the World; persuade yourselves, or rather let the *Spirit* of the living *GOD* persuade you, that there is a World to come, wherein the Worshippers of Idols, and *Devils*, shall be tormented perpetually! the
“ Servants

" Servants of the High *GOD* shall be crowned eternally !"

In the eighth Persecution, when *Lawrence* was ready to be broiled to Death on the Gridiron, spreading out his Hands over the poor People, he said, " These are the precious Treasure of the Church, these are the Treasure indeed ; in whom the Faith of *Christ* reigneth ; in whom *Jesus Christ* hath his Mansion-place. What more precious Jewels can *Christ* have, than those in whom he hath promised to dwell."

In the Letter that *Constantine*, the first Christian Emperor, wrote to his Subjects in the East, he saith, " The Spirit of *GOD* moveth pious Men to take their Delight in reading his holy Will."

Claudius Monerius who was martyr'd in *France*, 1551. being asked about Prayer, said, " We ought to pray whensoever *GOD's Spirit* doth move us."

James Bainham being examined of the Sacrament, &c. saith, " As many as die concerning Sin, shall live by Faith with *Christ* ; therefore it is not we that live after that, but *Christ* in us."

In a Letter of *Ann Askew*, Martyr, to a Friend, she saith, about the Sacrament, " It is meet in our Prayers that we call unto *GOD*, to graft in our Foreheads the true Meaning of the *Holy Ghost*, concerning this Communion."

To these I have recited a few Passages out of *Luther*, *Calvin*, *Tindal*, *Melancthon*, and others, because they were some of the chief of all Protestants, and Men full of Faith, and the *Holy Ghost*, and of good Character in the Churches of *Christ*.

Tindal saith, " The Spirit of *GOD* turneth us, and our Nature, &c."

" The Spirit of God accompanieth Faith."

" In

“ In believing we receive the *Spirit of God*,
 “ which is the Earnest of everlasting Life, and
 “ we are in eternal Life already, and already
 “ feel in our Hearts the Sweetness thereof.”

“ Longing and Consent of the Heart unto the
 “ Law of God, is the Working of the *Spirit*,
 “ which God hath poured into thine Heart in ear-
 “ nest, that thou mightest be sure that *GOD* will
 “ fulfil all his Promises that he hath made thee.
 “ It is also the Seal, and Mark which *GOD* put-
 “ teth on all Men, that he chooseth unto everlast-
 “ ing Life. Though thou be never so weak, yet the
 “ *Spirit* shall keep thee, in all Temptations,
 “ from Desperation, and certify thine Heart,
 “ that *GOD* for his Truth shall deliver thee,
 “ and save thee. *Christ* is in thee, and thou in
 “ him, knit together inseparably.”

“ If I do the Work of the Lord willingly, then
 “ have I my Reward; that is, then am I sure that
 “ *GOD's Spirit* is in me, and I am elect unto
 “ eternal Life: So if any preach willingly, with
 “ a true Heart, and have Conscience to *GOD*,
 “ then hath he his Reward; that is, then feeleth
 “ he the Earnest of eternal Life, and the Working
 “ of the *Spirit of GOD* in him. For the Earnest
 “ of the *Spirit* that worketh in him, testifieth and
 “ beareth Witness unto his Heart, that *GOD* hath
 “ chosen him.”

“ Whatsoever is done before the *Spirit of GOD*
 “ cometh, and giveth us Light, it is a damnable
 “ Sin. The Children of Faith are under no Law,
 “ (as thou seest in the Epistle to the *Romans*, to
 “ the *Galatians*, and First of *Timothy*) but are
 “ free. The *Spirit of Christ* hath written the
 “ very Law of Love in their Hearts.”

“ Works done in Faith be only pleasant to
 “ *GOD*, and worthy to be called good Works;
 “ for

“ for they be the Works of the *Holy Ghost*, that
 “ dwelleth in us by this Faith.”

“ For the *Spirit of God*, that by Faith cometh un-
 “ to our Hearts to stir up Love, cannot be idle.”

So *Luther*, in his Book to the Nobility of *Ger-
 many*, saith, “ This is certain, that no Man can
 “ make himself a Doctor of the holy Scriptures,
 “ but the *Holy Spirit* alone.” So upon the *Mag-
 nificat*, or Song of the *Virgin Mary*, he saith,
 “ No Man can rightly understand *GOD*, or the
 “ Word of *GOD*, unless he immediately receive
 “ it from the *Holy Spirit*, neither can any one re-
 “ ceive it from the *Holy Spirit*, except he find it by
 “ Experience in himself; and in this Experience
 “ the *Holy Ghost* teacheth, as in his proper
 “ School; out of which School nothing is taught
 “ but mere Talk.” So when he writeth to the
Galatians, he saith, “ The Gospel is a kind of
 “ Doctrine that is not learned or gotten by any
 “ Study, Diligence, or Wisdom of Man, nor yet
 “ by the Law of *GOD*; but it is revealed by
 “ God himself, first by his eternal Word, then by
 “ the Working of *GOD's Spirit* inwardly.”

“ The believing Man hath the *Holy Ghost*;
 “ and where the *Holy Ghost* dwelleth, he will
 “ not suffer a Man to be idle, but stirreth him up
 “ to all Exercises of Piety, and Godliness, and
 “ true Religion.”

“ This we must needs learn, that Forgiveness
 “ of Sins, and the *Holy Ghost*, are freely given
 “ unto us.”

“ Wherefore, to do, is first of all to believe;
 “ and so thro' Faith to perform the Law. We
 “ must first receive the *Holy Ghost*; wherewith we
 “ being enlightened, and made new Creatures;
 “ begin to do the Law; that is to say, to love
 “ *GOD* and our Neighbour; but the *Holy Ghost*
 “ is not receiv'd through the Law, but by the
 “ hearing

" hearing of Faith; that is to say, through the
 " Promise. We must be blessed only with *Abra-*
 " *ham*, in the Promise made unto him, and in
 " his Faith. Therefore before all Things, we
 " must hear and receive the Promise, which set-
 " teth out *Christ*, and offereth him to all Believ-
 " ers; and when they have taken hold on him
 " by Faith, the *Holy Ghost* is given unto them."

" Believing in him, we receive the *Holy*
 " *Ghost*."

" We live in Joy and Safety under *Christ*, who
 " now sweetly reigneth in us by his *Spirit*."

" As *Christ* came once corporally, at the Time
 " appointed, abolished the whole Law, van-
 " quished Sin, destroyed Death and Hell, even
 " so he cometh spiritually without ceasing, and
 " daily queneth and killeth Sin in us."

" The *Holy Ghost* cometh two manner of Ways :
 " In the Primitive Church, he was sent in a ma-
 " nifest and visible Appearance : So he came
 " upon *Christ* in *Jordan*, in the Likeness of a
 " Dove; and in the Likeness of Fire upon the
 " Apostles, and other Believers : But after that
 " the Church was gathered together, and con-
 " firmed with those Miracles, it was not necessary
 " that this visible sending of the *Holy Ghost*
 " should continue any longer. Secondly, the
 " *Holy Ghost* is sent by the Word into the Hearts
 " of Believers; as it is said, *GOD sent the Spirit*
 " *of his Son in your Hearts*, Gal. iv. 6. This
 " sending is without any visible Appearance; to
 " wit, when by hearing of the external Word,
 " we receive an inward Fervency and Light,
 " whereby we are changed, and become new Crea-
 " tures. This Change, &c. is no Work of Rea-
 " son, or the Power of Man, but is the Gift and
 " Operation of the *Holy Ghost*, which cometh
 " with

“ with the Word preached, which purifieth our
 “ Hearts by Faith, and bringeth forth in us spi-
 “ ritual Motions.” We ought not therefore to
 “ doubt, whether the *Holy Ghost* dwelleth in us
 “ or not, but to be assuredly persuaded that we
 “ are the Temples of the *Holy Ghost*.”

“ It is very expedient, that the Good should
 “ know that they have the *Holy Ghost*. This
 “ I say to confute the pernicious Doctrines of the
 “ Papists, which taught, that no Man can know
 “ (altho’ his Life be never so upright and blame-
 “ less) whether he be in the Favour of God, or
 “ no.”

“ We must be assured, and out of Doubt, that
 “ we are under Grace ; that we please *GOD*, for
 “ *Christ*’s Sake, and that we have the *Holy Ghost* :
 “ For if any Man have not the Spirit of *Christ*, he
 “ is none of his. Moreover *GOD* hath also sent the
 “ Spirit of his Son into our Hearts (as *Paul* saith).
 “ *Christ* is most certain in his Spirit, that he plea-
 “ sed God ; therefore we also having the same Spi-
 “ rit of *Christ*, must be assured that we are under
 “ Grace, for his Sake, who is most assured. This
 “ I have said concerning the inward Testimony,
 “ whereby a Christian Man’s Heart ought to be
 “ fully persuaded, that he is under Grace, and
 “ hath the *Holy Ghost*.” Also this great Master
 and Father in *Israel*, whose Memory is precious
 among the Saints, to all which he had said be-
 fore, yet adds this, “ I have used many Words
 “ to declare, that a Christian must assure himself
 “ that he is in the Favour of *GOD*, and that he
 “ hath the Crying of the *Holy Ghost* in his Heart.
 “ This I have done, that we may learn to reject
 “ and utterly abandon that devilish Opinion of the
 “ whole Kingdom of the Pope ; which taught, that
 “ a Man ought to be uncertain, and to stand in
 “ Doubt

"Doubt of Grace, and Favour of GOD towards him. If this Opinion be received, then *Christ* profits nothing."

Philip Melancthon on *John* vi. saith, "Who hear only the outward, and bodily Voice, hear the Creature, but GOD is a Spirit: And is neither discerned, nor known, nor heard, but by the *Spirit*; and therefore to hear the Voice of GOD, to see GOD, is to know, and hear the *Spirit*, by the *Spirit* alone GOD is known and perceived."

Calvin also, in his Book of Institutions, speaking of some who would believe nothing unless it could be made to appear by Reason, saith, "The Testimony of the *Holy Ghost* is better than all Reason: For as only GOD is a convenient Witness of himself in his own Word, so shall the same Word never find Credit in the Hearts of Men, until it be sealed up with the inward Witness of the *Holy Ghost*. It behoveth therefore of Necessity, that the same *Holy Ghost*, which spake by the Mouth of the Prophets, do enter into our Hearts; to persuade us, that they faithfully uttered, that which was by GOD commanded them. Let this therefore stand for a certainly persuaded Truth, that they whom the *Holy Ghost* have inwardly taught, do wholly rest upon the Scripture; and that the same Scripture is to be credited for itself's sake, and ought not to be made subject to Demonstration and Reason. But yet that the Certainty which it getteth among us, it attaineth by the Witness of the *Holy Ghost*. For though by the only Majesty of itself it procureth Reverence to be given to it, yet then only it thoroughly pierceth our Affections when it is seal'd in our Hearts by the *Holy Ghost*. Such therefore is
"our

" our Persuasion as requireth no Reason. Such
 " is our Knowledge as hath the right good Reason
 " to maintain it, even such a one, wherein the
 " Mind more assuredly and stedfastly resteth, than
 " upon any Reasons. Such is our feeling, as
 " cannot proceed but by Revelation from Heaven.
 " I speak now of none other Thing but that
 " which every one of the Faithful doth by Experience
 " find in himself." Afterwards he saith,
 " Now let us know that only is the true Faith,
 " which the *Spirit of GOD* doth seal in our
 " Hearts." Book 1. Chap. vii.

" The Word itself is not much assured unto
 " us, unless it be confirmed by the Witness of the
 " *Holy Ghost*. For with a certain mutual Knot
 " the *Lord* hath coupled together the Assurance
 " of his Word, and of his *Spirit*: So that perfect
 " Reverence to the Word doth then settle in our
 " Minds, when the *Holy Ghost* shineth upon us,
 " to make us therein behold the Face of *GOD*. And
 " on the other Side, without all Fear of being
 " deceived, we do embrace the *Holy Ghost*,
 " when we acknowledge him in his own Image,
 " i. e. In his Word." Book 1. Chap. 9.

" The Faithful which embrace *Christ*, are born,
 " not of Blood, or of the Will of the Flesh, or of
 " Man, but of *GOD*. As if the Apostle should
 " say, Flesh is not capable of so high Wisdom,
 " to conceive *GOD*, and that which is *GOD*'s,
 " unless it be lightened with the *Spirit of GOD*."
 " As there is no Man to whom eternal Blessed-
 " ness is not pleasant, yet there is none that aspir-
 " eth unto it, but by the moving of the *Holy*
 " *Ghost*." Book 2. Chap. 2.

" Also concerning the Faithful he saith, " In
 " whose Hearts already liveth, and reigneth the
 " *Spirit of GOD*." Book 2. Chap. 7.

" I have

" I have before treated of the eternal *God-head*,
 " and *Effence* of the *Spirit*. At this present, let
 " us be content with this one special Article, that
 " *Christ* so come in *Water*, and *Blood*, that the
 " *Spirit* should testify of him: least the Salvation
 " that he hath purchased should slip away from
 " us. For as there is alledged three Witneses in
 " Heaven, the *Father*, the *Word*, and the *Spirit*,
 " so are there also three in Earth, *Water*, *Blood*,
 " and *Spirit*. And not without Cause is the Te-
 " stimony of the *Spirit* twice repeated, which we
 " feel to be engraven in our Hearts, instead of
 " a Seal: Whereby cometh to pass, that it seal-
 " eth the washing, and Sacrifice of *Christ*. After
 " which Meaning, *Peter* also saith, *That the Faith-*
 " *ful are chosen in Sanctification of the Spirit un-*
 " *to Obedience, and sprinkling of the Blood of*
 " *Christ*. By which Words he telleth us, that to
 " the Intent the shedding of that holy Blood
 " should not become void, our Souls are cleansed
 " with it, by the secret watering of the *Holy Spi-*
 " *rit*. According whereunto *Paul*, also speaking
 " of cleansing, and Justification, saith, *That we*
 " *are made Partakers of them both in the Name*
 " *of Jesus Christ, and in the Spirit of our GOD.*
 " Finally this is the Sum; that the *Holy Spirit*
 " is the Bond wherewith *Christ* effectually bind-
 " eth us unto him. For Proof whereof, also do
 " serve all that we have taught in the last Book
 " before this, concerning his Anointing. But
 " that this being a Matter specially worthy to
 " be known, may be made more certainly e-
 " vident, we must hold this in Mind, that *Christ*
 " came furnished with the *Holy Spirit* after a
 " certain peculiar manner; to the end that he
 " might save us from the World, and gather us
 " together into the Hope of an eternal Inheri-
 " tance.

" tance. For this Cause he is called the *Spirit*
 " of Sanctification, because he doth not only
 " quicken and nourish us, with that general
 " Power which appeareth as well in Mankind, as
 " in all other living Creatures, but also is in
 " us the Root, and Seed of heavenly Life. Where-
 " fore the Prophets do principally commend the
 " Kingdom of *Christ*, by this Title of Perogative,
 " that then should flourish more plentifully Abun-
 " dance of the *Spirit*. And notable above all
 " the rest, is that Place of *Joel*, *In that Day will*
 " *I pour out of my Spirit upon all Flesh.* For
 " though the Prophet there seemed to restrain the
 " Gifts of the Spirit to the Office of Prophecyng,
 " yet under a Figure he meaneth, that *GOD*, by
 " the enlightening of his Spirit, will make those
 " his Scholars, which before were unskilful, and
 " void of all heavenly Doctrine. Now foras-
 " much as *GOD* the Father doth for his Son's sake,
 " give us his *Holy Spirit*, and yet hath left with
 " him the whole Fulness thereof, to the end
 " that he should be a Minister, and Distributer
 " of his Liberality: He is sometimes called the
 " *Spirit of the Father*, and sometimes the *Spirit*
 " *of the Son*. Ye are not (saith *Paul*) *in the*
 " *Flesh, but in the Spirit, for the Spirit of GOD*
 " *dwelleth in you.* But if any Man have not the
 " *Spirit of Christ* he is none of his." And here-
 upon he putteth us in Hope of full renewing, for
 that he which raised up *Christ* from the Dead,
 shall quicken our mortal Bodies because of his
Spirit dwelling in us. For it is no Absurdity, that
 to the Father be ascribed the Praise of his own
 Gifts, whereof he is the Author; and yet that
 the same be ascribed to *Christ* with whom the
 Gifts of the *Spirit* are left, that he may give them
 to those that be his. Therefore he calleth all

them that thirst to come to him to drink. And Paul teacheth, that the *Spirit* is distributed to every one according to the Measure of the Gift of *Christ*. And it is to be known, that he is called the *Spirit of Christ*, not only in respect that the eternal Word of *GOD* is with the same *Spirit*, joined with the Father, but also according to his Person of Mediator, because if he had not had that Power, he had come to us in vain. After which Meaning he is called the second *Adam*, given from Heaven, to be a quickening Spirit; whereby Paul compareth the singular Life, that the Son of *GOD* breatheth into them that be his, that they may be all one with him, with the natural Life, which is common to all. "Like-
" wise where he wisheth to the Faithful the Fa-
" vour of *Christ* and the Love of *GOD*, he join-
" eth withal the Communion of the *Spirit*,
" without which no Man can taste neither of the
" fatherly Favour of *GOD*, nor of the Bounti-
" fulness of *Christ*. As also he saith in another
" Place, *The Love of GOD is poured out into our*
" *Hearts, by the Holy Spirit that is given us.*

" By the *Spirit* only he maketh himself one
" with us: By the Grace and Power of the same
" *Spirit* we are made his Members, so that
" he containeth us under him, and we again pos-
" sess him."

" Therefore as we have said, that perfect Sal-
" vation is found in the Person of *Christ*, so that
" we may be made Partakers thereof, he doth
" baptize us into the *Holy Spirit*, and Fire,
" lightening us into the Faith of his Gospel, and
" so new begetting us, that we may be new Crea-
" tures: and purging us from unholy Filthiness,
" doth dedicate us to be *Holy Temples to GOD.*"

Book 3. Chap. 1.

C

" There

“ There can be no Uprightness found where
 “ reigneth not the *Spirit*, which *Christ* received
 “ to communicate the same to his Members.”
 Book 3. Chap. 3.

Also he saith, “ None are admitted, or re-
 “ ceived into the true Church, but they that are
 “ both by Grace and Adoption the Children of
 “ *GOD*, and by Sanctification of the *Spirit*, the
 “ true Members of *Christ*.” Book 4. Chap. 1.

I have on purpose passed by many Places in
Calvin (as I did before in *Luther*) where he men-
 tions the *Holy Ghost* as the Privilege, Badge,
 Seal, and Earnest of every true Believer, for if all
 were written, that might be written to prove these
 Things true, all the holy Fathers, and Martyrs,
 and Confessors Writings, must be gather'd toge-
 ther into one large Volume: And I might be
 daily employ'd in writing Proofs from these, and
 every Christian Author till I bowed down my
 Head; and then should be obliged to leave the
 Work unfinish'd. I only therefore subjoin a few
 Places out of some of the Fathers, and out of the
 Church, as I before said, and then shew the Of-
 fice and Work of the *Spirit of GOD* yet more
 clearly from the Law and the Testimony.

Thus saith *Augustine*, “ It is the inward Ma-
 “ ster that teacheth: It is *Christ* that teacheth:
 “ It is Inspiration that teacheth: Where this In-
 “ spiration, and Unction is wanting, it is in vain
 “ that Words from without are beaten in.” And
 again he saith, “ He that created and redeemed
 “ us, and called us by Faith, and dwelleth in us
 “ by the *Spirit*, unless he speak unto you in-
 “ wardly, it is needless for you to cry out.” *Aug.*
ex. Tract. Ep. John iii.

Tertullian saith, “ How is it, that since the
 “ *Devil* always worketh, and stirreth up the Mind

“ to

" to Iniquity, that the Work of *GOD* should
 " either cease, or desist to act? Since for this
 " End the *Lord* did send the Comforter, because
 " human Weakness could not at once bear
 " all Things, Knowledge might be by little and
 " little directed, formed, and brought to Perfec-
 " tion by the *Holy Spirit*, that Vicar of the *Lord*.
 " *I have many Things yet, saith he, to speak*
 " *unto you, but ye cannot as yet bear them, but*
 " *when that Spirit of Truth shall come, he shall*
 " *lead you into all Truth, and shall shew you*
 " *Things to come.* But of his Work we have
 " spoken above; what is then the Ministration of
 " the Comforter, but that Discipline be derived,
 " and the Scriptures revealed? *Tertul. Lib. de*
 " *veland virginibus, Cap. 1.*

" The Law is spiritual, saith *Hierom*, and
 " there is need of a Revelation to understand it."
 Also in his Epistle to *Hedibia* 150, Quest. 10.
 he saith, " The whole Epistle to the *Romans*
 " needs an Interpretation, it being involved in so
 " great Obscurities, that for the understanding
 " thereof, we need the Help of the *Holy Spirit*,
 " who thro' the Apostle dictated it."

Athanasius also saith, " So great Things doth
 " our *Saviour* daily: He draws unto Pity, per-
 " suades unto Virtue, teacheth Immortality, ex-
 " cites to the Desire of heavenly Things, reveals
 " Knowledge from the Father, inspireth Power
 " against Death, and shews himself unto every
 " one. *Athanasius de incarnat. Verbi Dei.*"

Gregory the Great, upon those Words, *He shall*
teach you all Things, saith, " Unless the same
 " *Spirit* fit upon the Heart of the Hearer, in vain
 " is the Discourse of the Doctor. Let no Man then
 " ascribe unto the Man that teacheth, what he
 " understandeth from the Mouth of him that
 " speaketh;

“ speaketh ; for unless he that teacheth be within,
 “ the Tongue of the Doctor, that is without, la-
 “ boureth but in vain. *Greg. Mag. Hom. 30. on*
the Gospel.

Bernard on the Words, Let him that glorieth,
glory in the Lord, saith, “ All Sorts of religious
“ Men are less, or more affected with Vice ; be-
“ cause they do not so diligently attend with the
“ Ears of the Heart, to what the Spirit of Truth
“ (which flatters none) inwardly speaketh.”

Cyrillus Alexandrinus saith, “ That Men know
“ that Jesus is the Lord, by the Holy Ghost, no
“ otherwise than they who taste Honey, know
“ that it is sweet, even by its proper Quality.
“ Cyril. Alex. in Thes. Lib. 13. c. 3.

I here have mentioned the Words of the Fa-
 thers, that I might shew how the Doctrine of the
Spirit was taught and believed in the first Ages
 of the Church ; and now have I shewn also what
 is the Doctrine of the Church in these Lands
 established ; and this I have faithfully done out
 of the Prayers, Homilies, and Articles, as fol-
 lows, viz. “ In reading of God’s Word, he not
 “ always most profits that is most ready in turn-
 “ ing of the Book, or in saying of it without
 “ Book ; but he that is most turned into it ; that
 “ is, most inspired with the *Holy Ghost.* *Hom.*
of Reading the Holy Scripture, part. 1.

In the same Homily, the Church useth St.
Chrysostom’s Words, which saith, “ That Man’s
 “ human, and worldly Wisdom, or Science, is
 “ not needful to the understanding of Scripture,
 “ but the Revelation of the *Holy Ghost*, who in-
 “ spireth the true Meaning into them.” *part 2.*

“ The Faithful is moved thro’ continual Assist-
 “ ance of the *Spirit of GOD*, to serve and please
 “ him.” *Hom. of Faith, part 1.*

Again

Again, the Church quoting *St. Austin's Words*,
 faith, "The Time is altered and changed, but
 "not the Faith; for we have both one Faith in
 "*Christ*. The same *Holy Ghost* also that we
 "have, had they (*St. Paul* faith); for as the
 "*Holy Ghost* doth teach us to trust in *GOD*, and
 "to call upon him, as our Father; so did he
 "teach them to say, (as it is written) *Thou Lord*
 "*art our Father, and Redeemer, &c. GOD*
 "gave them Grace to be his Children, as he doth
 "us now; but now by the Coming of our *Saviour*
 "*Christ*, we have received more abundantly of
 "the *Spirit of God* in our Hearts, whereby we
 "may receive a greater Faith, and a surer Trust
 "than many of them had. *Hom. Of Faith,*
 "*Part 2.*"

"No Cause can make a true Christian Man afraid
 "to die, who is the very Member of *Christ*, the
 "Temple of the *Holy Ghost*, the Son of *GOD*,
 "and the very Inheritor of the everlasting King-
 "dom of Heaven. *Hom. Against the Fear of*
 "*Death, Part 1.*"

"O what Comfort this is to the Heart of a
 "true Christian! to think that the *Holy Ghost*
 "dwelleth within him."

"Where the *Holy Ghost* worketh, there no-
 "thing is impossible; as may further also appear,
 "by the inward Regeneration, and Sanctifica-
 "tion of Mankind. When *Christ* said to *Nico-*
 "*demus, Unless a Man be born anew of Water,*
 "*and of the Spirit, he cannot enter the Kingdom*
 "*of GOD*, he was greatly amaz'd in his Mind,
 "and began to reason with *Christ*, demanding
 "how a Man might be born which was old? Can
 "he enter (saith he) into his Mother's Womb
 "again, and so be born anew? Behold! a lively
 "Pattern of a fleshly and carnal Man! he had

" little or no Intelligence of the *Holy Ghost*; and
 " therefore he goes bluntly to work, and asks
 " how this Thing were possible to be true?
 " whereas otherwise, if he had known the great
 " Power of the *Holy Ghost*, in this Behalf, that it
 " is he which inwardly worketh the Regenera-
 " tion, or New-Birth of Mankind, he would never
 " have marvelled at *Christ's* Words, but would
 " rather take Occasion thereby to praise and glo-
 " rify *GOD*. For as there are three several and
 " fundry Persons in the *Deity*, so have they three
 " several and fundry Offices to each of them. The
 " *Father* to create, the *Son* to redeem, and the
 " *Holy Ghost* to sanctify, and regenerate; whereof
 " the last, the more it is hid from our Understand-
 " ing, the more it ought to move all Men to
 " wonder at the secret and mighty working of
 " *GOD's Holy Spirit*, which is within us. For
 " it is the *Holy Ghost*, and no other Thing that
 " doth quicken the Mind of Men, stirring up
 " good and holy Motions in their Hearts, which
 " are agreeable to the Will and Commandment
 " of *GOD*."

" As for the Works of the *Spirit*, the Fruits
 " of Faith, charitable, and godly Motions (if
 " he have any at all in him) they proceed only
 " of the *Holy Ghost*; who is the only Worker of
 " our Sanctification, and maketh us new Men in
 " *Christ Jesus*.

" Such is the Power of the *Holy Ghost* to rege-
 " nerate Men (as it were) to bring them forth
 " anew, so that they shall be nothing like the
 " Men they were before; neither doth he think
 " it sufficient inwardly to work the spiritual, and
 " new Birth of Man, unless he do also dwell,
 " and abide in Him." *Hom. for Witsunday,*
Part 1.

" The

"The Apostle calls us Saints, because we are sanctified, and made holy by the Blood of *Christ*, thro' the *Holy Ghost*." *Hom. against Adultery, part 2.*

Also in the same Sermon the Church saith,
"Let us therefore consider—the Freedom wherein
"GOD hath set us, by giving us his *Holy Spirit*."

"*Christ* died to destroy the Rule of the *Devil*
"in us; and he rose again to send down the
"*Holy Spirit*, to rule in our Hearts." Again,
"Thou hast received his Body to have within
"Thee, the *Father*, the *Son*, and the *Holy Ghost*,
"for to dwell with Thee." Again, "Having in
"the mean while his *Holy Spirit* within our
"Hearts as a Seal, and Pledge, of our everlasting,
"Inheritance." "And again, What an Unkind-
"ness should it be, where our *Saviour Christ* of
"his Mercy is come to us, to dwell with us, as
"our Guest, to drive him from us? *Hom. on the Resurrection.*"

"Let us have no strange Gods, but one only
"GOD, who made us, when we were nothing,
"the *Father* of our *Lord Jesus Christ*, who re-
"deemed us, when we were lost, and with his
"*Holy Spirit* doth sanctify us." *Hom. against Peril of Idolatry, Part 3.*

In the Power, and Virtue, of the *Holy Ghost*,
we be made meet, and able, to receive his Gifts,
and Graces. *Hom. for Rogation Week, part 1.* So
in the third Part of the same, is said, "Let us
"therefore meekly call upon that bountiful *Spi-*
"*rit*, the *Holy Ghost*, which proceedeth from
"our Father of Mercies, and from our Mediator
"*Christ*, that he would assist us, and inspire us
"with his Presence." This *Holy Spirit* will sug-
"gest unto us, that shall be wholsom, and con-
"firm us in all Things."

“*GOD* of his Mercy, and special Favour towards them, whom he hath appointed to everlasting Salvation, hath so offer’d his Grace especially, and they have so received it fruitfully, that although, by reason of their sinful Living outwardly, they seemed before to have been the Children of Wrath, and Perdition, yet now the *Spirit of GOD*, mightily working in them unto Obedience to *GOD*’s Will and Commandment, they declare by their outward Deeds of Life, in the shewing Mercy, and Charity (which cannot come but of the *Spirit of GOD*, and his especial Grace) that they are the undoubted Children of *GOD*.” *Hom. of Alms-deeds, part 2.*

“Let us earnestly pray to the living *GOD* our heavenly Father, that he will vouchsafe by his *Holy Spirit*, to work a true, and unfeigned Repentance in us.” *Hom. of Repentance, part 1.*

“True is the Saying of *Bede*, where the *Holy Ghost* doth instruct and teach, there is no Delay at all in Learning.” *Hom. for Witsunday, part 1.*

“This Wisdom cannot be attained, but by the Direction of the *Spirit of GOD*.” *Hom. for Rogation Week, part 3.*

“The *Holy Ghost* is the Schoolmaster of Truth, which leadeth his Scholars (as our *Saviour* faith) into all Truth. Reason must give Place to *GOD*’s *Holy Spirit*.” *Hom. on Information of the Scriptures.*

“It is evident and plain to all Men, that the *Holy Ghost* was given, not only to the Apostles, but also to the whole Body of *Christ*’s Congregation; although not in like Form, and Majesty, as he came down at the Feast of Pentecost.” *Hom. for Witsunday, Part 2.*

In the Passages here recited, (one would think) was enough said to convince all Men, what the Church believes; yet because we need *Precept upon Precept, and Line upon Line*, that we might be fully persuaded, I will yet add more of the Churches Doctrine, and Faith, out of the Book of Common Prayer.

After the general Confession, the Minister saith, "Wherefore let us beseech him to grant us true Repentance, and his *Holy Spirit*."

In the Exhortation, in the Office of *Communion* is written, "He is ready to receive us, and most willing to pardon us—if we follow him in Lowliness, Patience, and Charity, and be ordered by the Governance of his *Holy Spirit*."

At the Lord's Supper, the Minister saith, "If with a true, penitent Heart, and lively Faith, we receive this holy Sacrament, we spiritually eat the Flesh of *Christ*, and drink his Blood, then we dwell in *Christ*, and *Christ* in us. We are one with *Christ*, and *Christ* with us."

This also is an Answer in the Catechism, "I believe in *GOD* the *Holy Ghost*, who sanctifieth me, and all the elect People of *GOD*."

The *sixteenth Article* saith, "After we have received the *Holy Ghost*, we may depart from Grace given, and fall into Sin, and by the Grace of *GOD*, we may rise again, and amend our Lives."

The *seventeenth Article* begins thus, "Predestination to Life, is the everlasting Purpote of *GOD*, whereby (before the Foundations of the World were laid) he hath constantly decreed, by his Counsel (secret to us) to deliver from Curse, and Damnation, those whom he hath chosen in *Christ* out of Mankind, and to bring them by *Christ*, to everlasting Salvation, as

“ Vessels made to Honour. Wherefore they
 “ which be endued with so excellent a Benefit
 “ of *GOD*, be called according to *GOD*’s Pur-
 “ pose by his *Spirit*, working in due Season.
 “ They thro’ Grace obey the Calling, they be
 “ justified freely, they be made Sons of *GOD*,
 “ by Adoption, &c.

The *thirteenth Article* begins thus, “ Works
 “ done before the Grace of *Christ*, and the In-
 “ spiration of his *Spirit*, are not pleasant to
 “ *GOD*.”

In the *Collect for all Conditions of Men*, are
 these Words, “ More especially we pray for the
 “ good Estate of the Catholick Church, that it
 “ may be guided and govern’d by thy good *Spi-*
 “ *rit*; that all who profess, and call themselves
 “ Christians, may be led into the Way of Truth,
 “ and hold the Faith, in Unity of the *Spirit*.”

“ Send down upon our Bishops, and Curates,
 “ and all Congregations committed to their Charge
 “ the healthful *Spirit* of thy Grace.” *Prayer*
for the Clergy and People.

“ So replenish him with the Grace of thy Ho-
 “ ly *Spirit*, that he may always incline to thy
 “ Will.” *Prayer for the King.*

“ Endue them with thy *Holy Spirit*, enrich
 “ them with thy Grace.” *Prayer for the Royal*
Family.

“ That it may please thee—to endue us
 “ with the Grace of thy *Holy Spirit*, to amend
 “ our Lives according to thy holy Word.” *Li-*
tany.

“ Grant that we being regenerate, and made
 “ thy Children by Adoption and Grace: may
 “ daily be renewed by the *Holy Spirit*.” *Col. for*
Christmas.

“ Grant

" Grant, O Lord, that in all our Sufferings
 " here upon Earth, for the Testimony of thy
 " Truth, we may stedfastly look up to Heaven,
 " and by Faith behold the Glory that shall be
 " revealed, and being filled with the *Holy Ghost*,
 " may learn to love, and bless our Persecutors!"
Col. for St. Stephen's Day.

" Grant us the true Circumcision of the *Spi-*
rit." *Col. for the Circumcision.*

" Send thy *Holy Ghost*, and pour into our
 " Hearts, that most excellent Gift of Charity,
 &c." *Col. for Quinquagesima.*

" Give us Grace to use such Abstinence, that
 " the Flesh being subdued to the *Spirit*, we
 " may ever obey thy godly Motions, in Righte-
 " ousness and true Holiness." *Col. first Sunday*
in Lent.

" Grant to us thy humble Servants, that by
 " thy holy Inspiration, we may think those
 " Things that be good, and by thy merciful
 " guiding may perform the same." *Col. for the*
fifth Sunday after Easter.

" We beseech thee to leave us not comfortless, but
 " send to us thine *Holy Ghost*, to comfort us, and
 " exalt us to the same Place, whither our *Savi-*
 " our *Christ* is gone before." *Col. Sunday after*
Ascension.

" *GOD*, who at this Time didst teach the
 " Hearts of thy faithful People, by the sending
 " to them the Light of thy *Holy Spirit*, grant
 " us by the same *Spirit*, to have a right Judg-
 " ment in all Things, and evermore to rejoice in
 " his holy Comfort." *Col. for Whitsunday.*

" Grant to us, Lord, we beseech thee, the *Spi-*
 " rit, to think and do always such Things as
 " be right." *Col. for the ninth Sunday after Tri-*
nity.

“O GOD, forasmuch as without Thee, we
 “are not able to please thee, mercifully grant,
 “that thy *Holy Spirit* may in all Things direct
 “and rule our Hearts.” *Col. for nineteenth Sunday after Trinity.*

“Cleanse the Thoughts of our Heart by the
 “Inspiration of thy *Holy Spirit*, that we may
 “perfectly love thee.” *Col. in the Communion.*

“Inspire continually the universal Church with
 “the *Spirit of Truth*, Unity, and Concord.”
Prayer for Christ's Church Militant.

“Grant us therefore, gracious Lord, so to eat
 “the Flesh of thy dear Son *Jesus Christ*, and to
 “drink his Blood, that we may evermore dwell
 “in him, and he in us.” *Prayer before Consecra-*
tion.

“We beseech thee, for thine infinite Mercies,
 “that thou wilt mercifully look upon these thy
 “Servants, wash them, and sanctify them with
 “the *Holy Ghost*.” Also again, “Give thy *Holy*
 “*Spirit* to these Persons, that they may be born
 “again, and be made Heirs of everlasting Salva-
 “tion. Grant that all carnal Affections may die
 “in them, and that all Things belonging to the
 “*Spirit* may live, and grow in them.” *Prayers*
in the Office of Baptism of those of riper Years.

“Almighty and everlasting God, who hath
 “vouchsafed to regenerate these Persons by Wa-
 “ter and the *Holy Ghost*, and hast given unto
 “them Forgiveness of all their Sins, strengthen
 “them, we beseech thee, O Lord, with the *Holy*
 “*Ghost*, the Comforter: Daily increase in them
 “thy manifold Gifts of Grace; the *Spirit* of
 “Wisdom and Understanding; the *Spirit* of
 “Counsel, and ghostly Strength; the *Spirit* of
 “Knowledge and true Godliness; and fill them,
 “O Lord, with th: Spirit of thy holy Fear, now
 “and

"and for ever, *Amen.*" *Prayer at Confirmation.*

"Defend, O *Lord*, this thy Child, with thy
"heavenly Grace, that he may continue thine for
"ever; and daily increase in thy *Holy Spirit*
"more and more." *At laying on of Hands.*

"Let thy *Holy Spirit* ever be with them, and
"so lead them in the Knowledge and Obedience
"of thy Word, that in the End they may obtain
"everlasting Life." *The last Col. but one in Confirmation.*

"Strengthen him with thy *Blessed Spirit* :
"Look graciously upon him, O *Lord*, and the
"more the outward Man decayeth, strengthen
"him, we beseech thee, so much the more continually
"with thy Grace, and *Holy Spirit*, in the
"inner Man." *Visitation of the Sick.*

"Come *Holy Ghost*, our Souls inspire,
"And lighten with Celestial Fire.

A L S O,

"Come *Holy Ghost*, eternal *GOD*,
"Proceeding from above ;
"Both from the *Father*, and the *Son*,
"The *GOD* of Peace and Love.

II.

"Visit our Minds, and into us,
"Thy heav'nly Grace inspire ;
"That in all Truth, and Godliness,
"We may have true Desire.

III.

"Thou art the very Comforter,
"In all Woe, and Distress ;
"The heav'nly Gift of *GOD* most high,
"Which no Tongue can express.

IV.

IV.

- " The Fountain, and the living Spring,
 " Of Joy Celestial :
 " The Fire so bright, the Love so clear,
 " The Uction spiritual.

V.

- " Thou in thy Gifts art manifold,
 " By them *Christ's* Church doth stand ;
 " In faithful Hearts thou writ'st thy Law,
 " The Finger of *GOD's* Hand.

VI.

- " According to thy Promise, *Lord*,
 " Thou givest Speech, with Grace ;
 " That thro' thy Help, *GOD's* Promise may,
 " Resound in every Place.

VII.

- " O *Holy Ghost*, into our Minds,
 " Send down thy heav'nly Light :
 " Kindle our Hearts with fervent Zeal,
 " To serve *GOD* Day and Night.

VIII.

- " Our Weakness strengthen, and confirm,
 " For, *Lord*, thou know'st us frail ;
 " That neither Devil, World, nor Flesh,
 " Against us may prevail.

IX.

- " Put back our Enemies from us,
 " And help us to obtain
 " Peace in our Heart, with God and Man,
 " The best, the truest Gain.

X.

- " And grant that thou, being O *Lord*,
 " Our Leader, and our Guide,
 " We may escape the Snares of Sin,
 " And never from thee slide,

XI.

" Such Measures of thy pow'rful Grace,

" Grant, *Lord*, to us we pray;

" That thou may'st be our Comforter,

" At the last dreadful Day.

XII.

" Of Strife, and of Diffention,

" Dissolve, O *Lord*, the Bands;

" Knit the Knots of Peace and Love,

" Throughout all Christian-Lands.

XIII.

" Grant us the Grace, that we may know,

" The *Father* of all Might;

" That we of his beloved *Son*,

" May gain the blissful Sight.

XIV.

" And that we may, with perfect Faith,

" Ever acknowledge thee;

" The *Spirit of Father, and of Son*,

" One *GOD* in Persons three.

XV.

" To *GOD* the Father, Laud and Praise,

" And to his blessed *Son* :

" And to the *Holy Spir't* of Grace

" Co-equal *Three* in *One*.

XVI.

" And pray we that our only *Lord*,

" Would please his *Spir't* to send ;

" And all that shall profess his Name,

" From hence to the World's End.

" We humbly beseech thee, that we daily in-
crease, and go forward in the Knowledge and
Faith of thee, and thy Son, by the *Holy Spirit*."

Ordering of Priests.

" Most merciful *Father*, we beseech thee to
send down upon this thy Servant, thy heavenly

" Blessing,

“ Blessing, and endue him with thy *Holy Spirit*.”
Ordering of Bishops.

In like Manner also the Church receives none as her lawful Ministers, but those who can answer to this awful Question, “ Do you trust that “ you are inwardly moved by the *Holy Ghost*, to “ take upon you this Office?” *Ordering of Deacons.*

In the Exhortation of the *Ordering of Priests*, the Bishop saith, “ Therefore ye ought, and have “ need to pray earnestly for his *Holy Spirit*.” And again, “ We have good Hope, that you will “ continually pray to *GOD the Father*, by the Mediation of our only *Saviour Jesus Christ*, for the “ heavenly Assistance of the *Holy Ghost*.” And at the laying on of Hands, he saith, *Receive the Holy Ghost*.

To all I have yet said, I add a little more ; wherein the Church confesseth, that every one void of the *Spirit of God*, will either perish by Despair, or by Presumption. “ As the godly “ Consideration of our Election in *Christ*, is full “ of sweet, pleasant, and unspeakable Comfort to “ godly Persons, and such as feel in themselves “ the Working of the *Spirit of Christ*, mortifying “ the Works of the Flesh, and their earthly “ Members, and drawing up their Minds to high “ and heavenly Things, &c. So for curious and “ carnal Persons lacking the *Spirit of Christ*, to “ have continually before their Eyes the Sentence “ of *GOD*’s Predestination, is a most dangerous “ Downfall ; wherein the *Devil* doth thrust them “ either into Desperation, or into Wretchedness “ of most unclean Living, no less perilous than “ Despair, or Desperation.” *Article 17.*

Here we may see the very Words used, that so many have cavil’d with, that is, *feel in themselves*

selves the Working of GOD's Spirit. Men want to be accounted Christians, because an Infidel's Name seems to be odious, even in the Ears of the common People; and it is this, namely, because they would not be counted Unbelievers; that makes them go about to prove themselves Christians, and Believers, without receiving the *Holy Ghost*. Alas! in vain do they strive to do this. If they be of the Church, I have shewn them her Doctrine; to wit, *Works done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God.* Article the 13th. She speaketh also the same in the 17th Article, which I have just now mentioned. If they be any other Sorts of Protestants, I have answered them from the Doctrines of the Fathers, and Martyrs, who watered (as it were) and sealed these Truths with their Blood. That I may answer all who confess, or will hear the everlasting Gospel, I yet set down a few Passages out of the Prophets, and Apostles, and say as our Saviour also said, *If they will not hear them, neither will they believe though one rose from the Dead,* Luke xvi.

Thus saith the Lord by *Isaiah*, *Wo to them that cover with a Covering, but not of my Spirit,* *Isaiah xxx. 1.* So St. John saith, *He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life,* 1 John v. 12. So also saith our Saviour, *Except a Man be born of Water, and the Spirit, he cannot enter into the Kingdom of God,* John iii. 5. And St. Paul saith, *Jesus Christ is in you, except ye be Reprobates,* 2 Cor. xiii. 5. And again, *Now if any Man have not the Spirit of Christ, he is none of his,* Rom. viii. 9.

I very well know that to all who have not the *Spirit of Christ*, I am like one describing Light
to

to the blind Man. Or the Wind to one who was brought up in so close a Dungeon, that he knoweth not what the Wind is, only the common Air whereby he lives. As the Wind can't be painted, or described, to one brought up (as I have said) in a Dungeon, or any other close Place; tho' we who testify of the Wind, to such an one, have both heard it, and felt it, *So is every one that is born of the Spirit*, saith our Saviour, John iii. 8. Nor is it possible for Men born Blind to be more ignorant of Light, than Men (as we all are) born in Sin, are of the Power, and Work of the Spirit of GOD: As it is written, *Thou knowest not what is the Way of the Spirit*, Eccles. xi. 5. And again, *The natural Man receiveth not the Things of the Spirit of GOD, for they are Foolishness unto him, neither can he know them, because they are spiritually discern'd*, 1 Cor. ii. 14. For he saith, *The carnal Mind is at Enmity against GOD, for it is not subject to the Law of GOD, neither indeed can be. So they that are in the Flesh cannot please GOD*, Rom. viii. 7, 8. From these last Words, the Apostle shews how a carnal, or sensual Man, one in the Flesh, that is, one in the first Nature, not born again, cannot please GOD. And that this is the plain Meaning of his Words, is evident from the following Words: *But ye are not in the Flesh, but in the Spirit, if it so be, that the Spirit of GOD dwell in you; now if any Man have not the Spirit of Christ, he is none of his*, Rom. viii. 9. St. Jude also describeth the Infidel, and ungodly; calling him, *sensual, having not the Spirit*, Jude 19. It is then no wonder why Men, who are not endued with the Spirit, say of some Places of Scripture, *O! these don't concern us now, these only were said to the Apostles, &c.* Martin Luther saith of such Men,

Men, "These for that they are void of the *Holy Ghost*, teach what like themselves best." Yea, so far are some Men from teaching, or seeking to know the Harmony of the Scriptures, that they are glad if they can but find one or two Places, out of all that seem in their carnal Judgment, to make against our Faith; and if they can find none that seem to them so to do, they will ask a Sign, and say, *If you have the Spirit, why don't you work Miracles? Why don't you speak with Tongues?* Hear ye the Word of the Lord ye Despisers, *To them who seek after a Sign Christ is a Stumbling-block, and unto them who look for Wisdom Christ is Foolishness*, 1 Cor. i. 22, 23. Whoever shall ask after Signs, prove they don't walk by Faith, but by Sight, and do not know what are the Things of the *Spirit*. So *Luther* saith, The World understandeth not the Things which are of the *Spirit of GOD*, and therefore it judgeth perversly of the Works of the Godly. It is certain the World, that is, such who were never called into the new Nature or State of Grace, will still reject the *Spirit of GOD*, tho' they cannot do it, without rejecting at the same Time the Doctrines of the Church, Martyrs, Fathers, and the Scriptures too. If *St. Stephen* was alive now, I believe he would see a Cause to cry out now, as he did once, *Ye stiff-necked, and uncircumcised in Heart, and Ears, ye do always resist the Holy Ghost, as your Fathers did, so do ye*, Acts vii. 51. From the Days of *Abel*, such as had not the *Spirit of GOD*, always withstood those who had; so the Apostle, speaking of the same Thing in the Days of *Isaac*, and *Ishmael*, saith, *As then he that was born after the Flesh, persecuted him that was born after the Spirit, even so it is now*, Gal. iv. 29. Neither is it any Wonder why Men nursed up in carnal Reason, withstand

Whoſoever ſhall keep the whole Law, and yet offend in one Point, he is guilty of All, James ii. 10. When they are indeed convinced this is true from their Heart, they begin to ſee they are under the Curſe, and under the Wrath of GOD, they begin to dread Hell, and a dreadful Eternity, and to cry out, *Wo is me, for I am undone!* Iſa. vi. 5. This is the firſt Work of the Spirit of GOD, as it is written, *When the Comforter is come, he will convince the World of Sin, of Righteouſneſs, and of Judgment. Of Sin, becauſe they believe not in me.* In this Work, he is called *the Light, the Day-Star, &c.* Becauſe as no Man in the dark Midnight can perceive he is unclean, ſo neither do Man in the Darkneſs of Nature, diſcern he is guilty of Hell: But when the Spirit of GOD hath opened the *fiery Law* to him, and has alſo ſhewn him the Evil of his Nature, how ready it is to ſtart aſide from GOD, and how prone it is to do Iniquity, then doth he know that the *Light* hath ſhined upon him, and that before it was hid from his Eyes.

In this Work of the Spirit, there is no Comfort to them who are convinced; they have innumerable Fears, ſuch as, their having paſſed the Day of Grace, or ſinned againſt the *Holy Ghoſt*, or been too great Sinners to be forgiven, and ſo with a Senſe of their Sins the Dread of future Judgment, the Fear of Death, and the Terrors of the Law, they are weary, and heavy-laden. Theſe are ſuch to whom our Saviour calls, ſaying, *Come unto me all ye that labour, and are heavy laden, and I will give you Reſt,* Mat. xi. 28. Some when they are convinced, ſtrive by the Works of the Law, to come to *Chriſt*; that is, by Faſting, Prayer, going often to Church, Sacraments, Alms-deeds, &c. they ſeek to get Pardon.

Pardon. In this Way, they might seek for ever, and not be able to find; for *Christ* is the only Way to the *Father*, *all that come to God, come by him*, John xiv. 6. The *Spirit of GOD* therefore sheweth Sinners, that *Christ is the Friend of Sinners*, Mat. xi. 19. *That he receiveth Sinners*, Luke xv. 2. *That he came to call Sinners to Repentance*, Mat. ix. 13. *That whoso cometh, he will in no wise cast out*, John vi. 37. And that he came, that such who knew their lost Estate, who have nothing wherewith to pay *GOD*, or make Amends, might freely be forgiven all. Thus he teaches them the free Salvation of *Christ*; yea, and whenever poor Souls are surely persuaded of their perishing Condition, by the *Holy Ghost*, he also sheweth from *GOD*, that *Christ* is their Righteousness, and that all that *Jesus* did and suffered, was done, and suffered for them in particular; so that they can say, each for himself, *In the Lord have I Righteousness and Strength*, Isa. xlv. 24. They thro' him, even thro' the *Spirit of Christ*, believe that their Sins are forgiven, and they have Peace with *GOD*, being justified freely thro' his Grace, and so truly can they say, like the *Virgin Mary*, *My Spirit doth rejoice in God my Saviour*. *GOD* is most certainly their *Saviour*, because he hath saved them from their Sins. And this is the common Right of every one that believeth, as it is said, *To him give all the Prophets Witness, that thro' his Name, whosoever believeth in him, shall receive Remission of Sins*, Acts x. 43. These, altho' they know that they have a Part in *Christ*, are not freed from Temptations; nevertheless the *Spirit*, that hath convinced them of Sin; and of Righteousness, shall also daily convince them of Judgment: that is, how the Devil is judged under their Feet: So that, *when*
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the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against Him, Isa. lix. 19. And they are more and more also assured, that they overcome, and are kept only by the Power of GOD, thro' the Spirit of Christ Jesus. As saith the Scripture, Not by Might, nor by Power, but by my Spirit saith the Lord of Hosts, Zech. iv. 6.

2. *The Spirit of GOD purgeth, and saveth by his Sanctification the whole Church. So Saint Paul writing to Titus saith, He saved us by the Washing of Regeneration, and renewing of the Holy Ghost, Tit. iii. 5. Because the Office of the Spirit of GOD, is to apply the pure Merit of the Blood of Christ, and to wash the Soul from all Iniquity, therefore is he compared to, and often called Water, as in Ezekiel xxxvi. 25. I will sprinkle clean Water upon you, and ye shall be clean. So in Isaiah, I will pour Water upon him that is thirsty, and Floods upon the dry Ground, Isa. xlv.*

3. *And our Saviour saith to the Woman of Samaria, If thou hadst asked of me, I would have given thee living Water, John iv. 10. And again at the fourteenth Verse, Whosoever drinketh of the Water that I shall give him, shall never thirst: But the Water that I shall give him, shall be in him a Well of Water, springing up into everlasting Life. And again at the Jews Feast of Tabernacles, he cried, and said, He that believeth on me, as the Scripture hath said, Out of his Belly shall flow Rivers of living Water; but this he spake of the Spirit, which they that believe on him should receive, John vii. 36, 37. Very fitly is the Holy Ghost likened to Water, for, as Water washeth away the Filth of the Body and Cloaths; so the Spirit washeth away the Filth of the Daughter of Zion, even all the inward Iniquity*
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of the Soul ; and purifieth our Raiment, making us whiter than Snow. So again: As Water refresheth the weary Traveller, when he travels in a Defart, in the Heat of the Sun, and is ready to faint with Drought ; so when poor, heavy laden, and weary Sinners journey thro' this *Howling Wilderness*, this dry Land, the World, where no Water is, and when they through Grief, bitter Affliction, or the Sense of GOD's burning Wrath are ready to faint, the *Spirit of the Lord Jesus* is poured out upon them ; and they are refresh'd in the pure Streams of his Grace, and having drank of the Brook by the Way, they lift up their Head, and go on their Way rejoicing. St. Peter also, when he wrote to the Saints, in his first Epistle calls them, *Chosen, or Elect thro' Sanctification of the Spirit*, 1 Pet. i. 2. And St. Paul also to the *Corinthians* saith, *But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our GOD*, 1 Cor. vi. 11. So speaketh *Isaiah*, *When the Lord shall have washed away the Filth of the Daughter of Zion, and shall have purged the Blood of Jerusalem, from the midst thereof, by the Spirit of Judgment, and by the Spirit of Burning*, Isa. iv. 4. As without Holiness no Man can see the Lord, and because GOD is of too pure Eyes, than to behold any Iniquity, neither can any Evil dwell with him, therefore is the *Holy Ghost* sent down from Heaven, and is continually employ'd in the Hearts of them who believe, 'till he hath purified us, and made us meet to be Partakers with the Saints in Light. So also is he compared to Leaven, which a Woman took, and hid in three Measures of Meal, till the whole was leaven'd : Because as Meal is not fit for Use, till the Leaven hath spread itself all over it, neither can we enter the Gates of the *New Jerusalem*, till the *Spirit of GOD* hath so

made all Things new in us, that we be *dead indeed unto Sin, but alive unto GOD*, and made clean Vessels fitted for our Master's Use. Also as Corn, is more and more ripened by the continual shining of the Sun, so are the Souls of Men thro' the shining of the *Holy Ghost* on them made ripe, and ready for the Harvest of the Last Day! Doubtless wheresoever the *Holy Spirit* hath begun to work a Conformity of the Mind to the Will of *GOD*, there he will also carry on the glorious Work till the Soul be purified, and found acceptable in the Sight of *GOD*, thro' the Blood of *Jesus Christ*. So *St. Paul*, speaking of the *Gentiles* faith, that the offering them up unto the Father might be acceptable, being sanctified thro' the *Holy Ghost*, Rom xv. 16. And *St. Peter* to the Children of *GOD* in like Manner, faith, *Seeing ye have purified your Souls, in obeying the Truth thro' the Spirit*, 1 Pet. i. 22.

3. He governs and leads his People by his secret Working, till he hath brought them to Glory. It is easy to prove that the Prophets, and the Church in their Days, was moved and ordered by the *Holy Ghost*, from their own Words, *GOD* faith of *Christ Jesus* in *Isaiah*, *Behold I have given him for a Witness to the People, a Leader, and Commander to the People*, *Isaiah* lv. 4. And again, *The Angel of his Presence saved them*, Chap. lxiii. 9. Again, *His Spirit hath gathered them*, Chap. xxxiv. 16. And *Nehemiah* faith, *Thou gavest also thy good Spirit to instruct them*, *Nehemiah* ix. 20. So *Ezekiel*, when he speaketh of the Lord's leading him, faith, *The Spirit lifted me up*, *Ezek.* iii. 12. and viii. 3. And again, *The Spirit of the Lord fell upon me*, Chap. xi. 5. So faith *Isaiah*, *And now the Lord God and his Spirit hath sent me*, *Isaiah* xlvi. 16. So is it written of *Samson*, *And the Spirit of the Lord began to move him at Times*, *Judg.* xiii. 25. So *Obadiab* faith unto *Elijah*, *The Spirit of the Lord shall*

shall carry thee whither I know not, 1 Kings xviii. 12. And Peter also writing to all the Prophets, saith, *They spake as they were moved by the Holy Ghost*, 2 Pet. i. 21. The same Things are also written in the Scripture of the Apostles, and of the Primitive Church, namely, how they were moved and governed by the Spirit of Christ. Jesus himself saith, *Without me ye can do nothing*, John xv. 5. And again, he saith, *For it is not ye that speak, but the Spirit of your Father which speaketh in you*, Mat. x. 20. Again, *When he, the Spirit of Truth, is come, he will guide you into all Truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and will shew you Things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you*, John xvi. 13, 14. So also saith St. Paul, *The Spirit also helpeth our Infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh Intercession for us, with Groanings which cannot be uttered*, Romans viii. 26. In another Place he saith, *Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the Things which God hath prepared for them that love him: But God hath revealed them unto us by his Spirit; for the Spirit teacheth all Things, yea, the deep Things of God*, 1 Cor. ii. 9, 10. And in the same Epistle, *The Manifestation of the Spirit is given to every Man to profit withal; for to one is given by the Spirit, the Word of Wisdom; to another the Word of Knowledge by the same Spirit; to another Faith, by the same Spirit; to another the Gifts of Healing by the same Spirit; to another the Working of Miracles; to another Prophecy; to another discerning of Spirits; to another divers Kinds of Tongues; to another the Interpretation of Tongues; but all these worketh that one and*

the self-same Spirit, dividing to every Man severally as he will. For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be Bond or Free; and have been all made to drink into one Spirit, 1 Cor. xii. 7, 8, 9, 10, 11, 13. And at the 14th Chapter, at the 15th Verse, he saith, *I will pray with the Spirit, and with the Understanding also. I will sing with the Spirit, and with the Understanding also*. And St. John saith to the Churches, *The Anointing which ye have received of him, abideth in you, and ye need not that any Man teach you; but as the same Anointing teacheth you of all Things, and is Truth, and is no Lie, and even as it hath taught you, y shall abide in him*, 1 John ii. 27. So also saith the Lord Jesus, *But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance, whatsoever I have said unto you*, John xiv. 26. And again he saith, *All be taught of God*, John vi. 45. Isaiah liv. 13. In the Acts of the Apostles are many Places, where Mention is made of the Holy Spirit's guiding, and sending the Disciples. In the Account we have of the Conversion of the Eunuch, who was a great Man under Candace, Queen of Ethiopia, it is said, *The Spirit said unto Philip, go near, and join thyself to this Chariot*, Acts viii. 29. And in the 29th Verse, *The Spirit of the Lord caught away Philip*. So is written, *That while Peter thought on the Vision, the Spirit said unto him, behold three Men seek thee*, Acts x. 19. And when he mentions it to the Brethren in Judea, he saith, *The Spirit bade me go with them*, Chap. xi. 12: In another Place it is written, *As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Paul, for the Work where-*
unto

unto I have called them. So they being sent forth by the Holy Ghost, departed, Chap. xiii. 2, 4. St. Paul also speaketh thus; And now behold I go bound in the Spirit to Jerusalem, not knowing the Things that shall befall me there; save that the Holy Ghost witnesseth in every City, saying, that Bonds and Afflictions abide me, Chap. xx. 22, 23. And it is written of him, that when he was at Corinth, Paul was pressed in Spirit, and testified to the Jews, that Jesus was Christ, Chap. xviii. 5. So when he, and Silas, and Timotheus, had gone through Phrygia, and the Region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia; after they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not, Chap. xvi. 6, 7. The same Apostle, to the Church of Corinth, saith, My Speech, and my Preaching, was not with enticing Words, of Man's Wisdom, but in the Demonstration of the Spirit, and of Power, 1 Cor. ii. 4. And to the Galatians he saith, I went up by Revelation, and communicated unto them the Gospel, Gal. ii. 2. Also it is written in the Scripture, in the Days of the first Church, And there stood up one of them, named Agabus, and signified by the Spirit, that there should be a great Dearth through all the World, Acts xi. 28. So also is it written of the same Prophet, that when Paul, and those with him, was come through Caesarea to Jerusalem, he came to them, and took Paul's Girdle, and bound himself, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the Man that owneth this Girdle, Acts xxi. 11. When St. Paul was at Tyre also, certain Brethren, through the Spirit, said unto Paul, that he should not go to Jerusalem: Intimating, that if he did so, he should suffer by the Jews, Verle 4. Ananias also was moved by the Spirit, to go to Paul, when he was first convinced, in his Way to Damascus,

mascus, as it is written, Ananias went his Way, and enter'd into the House, and putting his Hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the Way as thou camest, hath sent me, that thou mightest receive thy Sight, and be filled with the Holy Ghost, Acts ix. 17. Also the Scripture saith of Apollos, This Man was instructed in the Way of the Lord, and being fervent in the Spirit, he spake, and taught diligently the Things of the Lord, Acts xviii. 25. So St. Paul, when he took his Leave of the Elders of the Church of Ephesus, saith, Take heed therefore unto yourselves, and to all the Flock over which the Holy Ghost hath made you Overseers, Acts xx. 28. When he was come to Jerusalem, and apprehended, and brought before Felix the Governor, and was ready to have been torn to Pieces of the People, and at last by the Soldiers brought into the Castle, the Scripture saith, The Night following the Lord stood by him, and said, be of good Cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear Witness also at Rome, Acts xxiii. 11. By all these Scriptures I have proved plainly, that the Apostles, and Prophets, and the Church of Disciples in their Days, were guided by the Spirit of God; but because some may be yet unconvinced, that the same Spirit is to rule in the Church of GOD, I would prove, that all Worship not done in the Spirit of Christ, is no more in God's Sight, than the Worship of Heathens; for as they worship they know not what, so do we, if the Spirit hath not declared the true GOD in our Hearts; neither (if we are void of the Knowledge of God, through the Holy Ghost,) are we a whit better than the Athenians, who dedicated their Altar to the Unknown GOD. When our Saviour talked with the Woman of Samaria, he found this Fault of the Samaritans, that they worshipped they knew not what; and to unde-

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cive her, who thought GOD chose some Places more than other for his Worship, he taught her the true Worship was inward in the *Holy Ghost*, saying, *The true Worshippers shall worship the Father, in Spirit and Truth*, John. iv. 23. And St. Paul saith the same to the *Philippians*, *We are the Circumcision, which worship God in the Spirit*, Phil. iii. 3. Here is it very plain, what Manner of Worship pleaseth the *Father*. Now that this is the Worship wherein only will God be worshipped to the End of the World, is plain from our *Saviour's* Promise, still to be with his Church, where two or three are gathered together in his Name; as it is written, *Where two or three are gathered together in my Name, there am I in the Midst of them*, Mat. xviii. 20. And again, *Lo! I am always with you, even unto the End of the World*, Mat. xxviii. 20. Neither can it be proved, that any are saved, but such as are led by the *Holy Ghost*, and every Church also where *Jesus* is not the Governor, cannot be of GOD, however they may have the Form of Godliness. *As many as are led by the Spirit of God, are the Sons of God*, Rom. viii. 14.

4. And lastly, *He is the Witness of the Children of God*, whereby they know that they are born of him, and are assured of eternal Life: having been sealed thereunto by him. GOD saith in *Isaiah*, *Behold, I have given him for a Witness to the People*, *Isaiah* lv. 4. St. Paul, speaking of *Christ's* dying for us, and how we are forgiven, thro' him, saith, *Whereof the Holy Ghost is a Witness to us*, Heb. x. 15. Also in another Place, speaking of those who heard the Gospel of *Jesus Christ*, saith, *God also bearing them Witness, both with Signs and Wonders,—and the Gifts of the Holy Ghost*, Heb. ii. 4. So St. Peter, when he spake of the Conversion of the Gentiles, saith, *And God which knoweth the Hearts, bare them Witness, giving unto them the Holy Ghost, even as he*

he did unto us, Acts xv. 8. Again, St. Paul saith, For ye have not received the Spirit of Bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry Abba, Father : The Spirit itself beareth witness with our Spirit, that we are the Children of God, Rom. viii. 15, 16. And St. John saith, It is the Spirit that beareth Witness, because the Spirit is Truth : For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one : And there are three that bear Witness in Earth, the Spirit, and the Water, and the Blood, and these three agree in one. If we receive the Witness of Men, the Witness of God is greater ; for this is the Witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the Witness in himself ; he that believeth not God, hath made him a Liar, because he believeth not the Record that God gave of his Son. And this is the Record that God hath given to us eternal Life, and this Life is in his Son. He that hath the Son hath Life ; and he that hath not the Son of God hath not Life. These Things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal Life, 1 John v. 6, 7, 8, 9, 10, 11, 12, 13. Here every one that readeth may see plain, that nothing less than the inward Witness or Testimony should satisfy us that we are Believers. Yea, the Apostle speaks clearly, saying that all (how-ever they may say they believe) if they don't believe the Witness or Record of GOD, they make GOD a Liar. GOD saith All (that is, all in the New Covenant) shall know me, from the least to the greatest, Jer. xxxi. 34. And again, He that believeth on me hath everlasting Life : And again, He that believeth on the Son of God hath the Witness in himself, 1 John v. 10. If any therefore can dare to say they believe, and yet don't know the Lord, neither have eternal Life, neither have

have any inward Witness, he must make God a Liar ; because (saith St. John) *He hath not believed the Record that God gave of his Son. And this is the Record that God hath given to us eternal Life, and this Life is in his Son. He that hath the Son hath Life, and he that hath not the Son of God hath not Life.* In these Words also he sheweth most evidently, that every Believer hath Christ his Life dwelling in him; so that a Believer can say as St. Paul, *I live, and yet not I, but Christ liveth in me, and the Life that I now live in the Flesh, I live by the Faith of the Son of God,* Gal. ii. 20. So writing to the Colossians he saith, *When Christ, who is our Life, shall appear, then shall you also appear with him in Glory,* Col. iii. 4. And after the Apostle had said, that *the Record which God giveth us is eternal Life, and that this Life is in the Son:* he saith, *Who so hath the Son, hath Life;* that is, he liveth unto GOD, Christ liveth in him; as Christ himself saith, John vi. 56. And to prove that all others are dead to GOD, and not quickened by Christ, that quickening Spirit, he saith, *He that hath not the Son of God, hath not Life.* Again, where the Apostle was speaking of the Witness in Heaven, he also speaketh of a Witness in Earth; that is, the secret Manifestation of Christ to his Sheep, as is not known unto the World; for as every Shepherd marketh his Sheep, so also doth the good Shepherd of Israel; he giveth them a new Name which no Man knoweth, saving he that receiveth it. This is that inward Witness, of which I have been hitherto speaking, even the Witness of the Spirit, the Water, and the Blood. *The Spirit itself beareth Witness with our Spirit (saith Paul) that we are the Sons of God,* Rom. viii. 16. that is, that we are begotten and born into a new Life, and made GOD's Heirs by Adoption,

Adoption, *having the Spirit of his Son in our Hearts*, whereby we can call *GOD*, as *Jesus* did, *my Father*. He beareth Witness also, that we are washed from all our Guilt and Sin, through the Power of his mighty working, in the Blood of the *Lamb*. Some, because they would fain look on themselves as Believers, want to find out a Way to prove the *Spirit of Adoption* in them, unknown to them. But to answer such, I would here recite a few more Scriptures, wherein is proved, the Knowledge of *Christ in us the Hope of Glory*, and the Assurance the Children of *GOD* have in him. The *Holy Spirit* is by our *Saviour* often called the *Comforter* : Now he cannot be said to be our *Comforter*, if we don't know whether he be in us or no ; yea, if we don't know him ours, we are left in an uncomfortable and destitute Condition. Neither can it be said he is our Witness, when we know nothing of him, neither can so much as say, we have received him. Our *Saviour* speaks much to assure his Children of their having the *Spirit*, he saith, *I will not leave you comfortless, I will come to you*, John xiv. 18. and of the *Holy Ghost* he saith, *I will send him unto you*, Chap. xvi. 7. *In that Day shall ye know that I am in the Father, and you in me, and I in you*, Chap. xiv. 20. *He shall receive of mine, and shall shew it unto you*, John xvi. 14. Again, *He that hath my Commandments and keepeth them, he it is that loveth me ; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him*, Chap. xiv. 21. St. *John* saith, *Hereby we know that he abideth in us, by the Spirit which he hath given us*, 1 John iii. 24. And again, *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit*, 1 John iv. 13. And St. *Paul* saith the same, Now we have received

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not the Spirit of the World, but the Spirit which is of God, that we might know the Things that are freely given to us of God, 1 Cor. ii. 12. And he teaches the Churches to examine themselves whether they be in the true Faith, saying, Prove your own selves; know ye not your own selves how that Jesus Christ is in you, except ye be Reprobates? 2 Cor. xiii. 5. And again, Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you, 1 Cor. iii. 16. And again, Know ye not that your Body is the Temple of the Holy Ghost, which is in you, which ye have of God, Chap. vi. 19. So also in another Place, he saith, Our Hope maketh us not ashamed, because the Love of God is shed abroad in our Hearts by the Holy Ghost, Rom. v. 5. In the Acts also is it written, Then had the Churches Rest, and were edified, and walked in the Fear of the Lord, and in the Comfort of the Holy Ghost, Acts ix. 31. Nor is this glorious Liberty denied to any who follow Jesus, as he saith, I am the Light of the World, he that followeth me shall not walk in Darkness, but shall have the Light of Life, John viii. 12. And again another Scripture saith, Where the Spirit of the Lord is, there is Liberty, 2 Cor. 3. 17. The same Apostle to the Ephesians saith, After that ye believed, ye were sealed with that Holy Spirit of Promise, which is the Earnest of our Inheritance, until the Redemption of the purchased Possession, unto the Praise of his Glory, Eph. i. 13, 14. And again in the same Epistle, Grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption, Chap. iv. 30. To the Corinthians he saith, Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the Earnest of the Spirit in our Hearts, 2 Cor. i. 21, 22. And again, Who hath also given unto us the Earnest of the Spirit, Chap. v. 5. St. John in another

another Place speaking of the same holy Anointing of the Spirit, saith, *Even as it hath taught you, ye shall abide in him,* 1 John ii. 27. What shall I say more? for the Time would fail me, to say all that I might say, to prove the Things that I have written true. Lo! all the Prophets and Apostles are Witnesses of these Things. May those to whose Hand this shall then come, search daily as the Bereans did, *Acts xvii. 11.* if I have said the Truth; and if I have, O may that same Spirit of which I have been long testifying, so enlighten your Understanding that you may believe unto Life, and be Witnesses to all the World of these Things, while ye shall call to them and say, *Thus hath God done for my Soul.* Know ye then that (as Elibu saith) *The Inspiration of the Almighty giveth us Understanding,* Job xxxii. 8. And in another Place, *Behold I will pour out my Spirit unto you, I will make known my Words unto you,* Prov. i. 23. To him O may the Simple come, and learn Knowledge, even that which is able to make you wise unto Salvation! I have done now that which I purposed. I have proved from the Scriptures that ye must have the Spirit of Christ, or be none of his; and to their Comfort have I proved, that whosoever is endued with the same Spirit dwelling in them, *Shall of the same Spirit reap Life everlasting,* Gal. vi. 8. And, *That there is now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit. For the Law of the Spirit of Life in Christ Jesus, hath made them free from the Law of Sin and Death,* Rom. viii. 1, 2. I testify the Things I do know, and what I have seen with the Father; nor doubt I but those who are of GOD, will hear his Word, which I have here spoken; and being ripened, and filled with the Spirit of the Lord Jesus, shall shortly by him be born into the glorious Church gone before, who once drank of the same Spirit, and the same Faith with us, and who are now reaping of the Spirit Life Everlasting! Among whose blessed Armies in the Bosom of GOD, may the Lord hasten our Appearing! even so, Lord Jesus. Amen.

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